

MENSALIA SACRA:
OR,
MEDITATIONS
ON THE
Lord's Supper.

WHEREIN

The Nature of the Holy Sacra-
ment is Explain'd; and the most
Weighty Cases of Conscience about
it, are resolv'd.

By the Reverend Mr. **Francis Crow**, late
Minister of the Gospel at *Clare* in *Suffolk*.

To which is prefixt a brief Account of the
Author's **LIFE** and **DEATH**.

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—

A Brief Account of the late Reverend
Mr. FRANCIS CROW,
Author of the ensuing Treatise.

IT has been a Custom (I cannot say whether more Laudable or Ancient) to transmit to Posterity some Account of the Lives of such persons as have been eminently Great or Good. Our Piety towards our deceased Friends ought not to terminate at their Graves. How fond are we even of the Pictures of those who either by reason of their Alliance to us, or their invulgar merit, claim a large share in our Esteem and Affections? Alas, these can but faintly represent the Lineaments of their outward Vixage; but Biography expresses their better and more noble parts. Many of the Hero's of Antiquity had been bury'd in Obscurity, as well as covered with Dust, were we not beholding to the Pen of a Plutarch, or a Cornelius Nepos, who (by letting us know what in them was worthy of our imitation) have rescu'd their Memories from Oblivion, and crown'd their Names with Immortality. It is the privilege of the Righteous, that they

shall be had in everlasting Remembrance. And such a one, I think, I may venture to call Mr Crow; For if a holy exemplary Life, and a no less Pious and Instructing Conclusion of it, can (justly) confer that Character upon any Man, certainly it was his due.

It was not my happiness to be acquainted with him in his Adolescence, the paucity of my own years prohibited that; therefore this brief Account of what I observ'd of that blessed man has its Scene laid much later, and only comprehends a short Tract of Time. But in that (as in a curious piece of Miniature) we have (in some measure) a prospect of the rest. I shall consider him in two Capacities, as a Minister of the Gospel, and as a private Christian; In both which respects his Eminency was conspicuous to all judicious and observing Spectators, that either sate under his Ministry, or were admitted to any Intimacy of Acquaintance with him. As for those Gifts and Abilities that were more immediately requisite to qualify him for his Honourable and Important Function, they were such, and so many, as very rarely unite and center in any one Man; His Judgment was great, his Fancy rich, his Memory retentive, and his Elocution correspondent.

The Hebrew and Greek are the Two Spectacles (not to say Eyes) of a Divine; because the Holy Scriptures were written originally
in

in those Cryptick Languages. And in both of these his skill was such as others may sooner admire than imitate.

I my self have seen amongst his Manuscripts (which were full as excellent as numerous) a judicious Collection of most of the Etymologies, or Derivations of the Hebrew words us'd in the Old Testament. A work of great Industry and Usefulness, especially to such as labour in the Lord's Vineyard. Nor was he meanly vers'd in the copious Delicacies of the Noble Greek Tongue. It was one of his learned Recreations (as indeed I knew of none others that he us'd) to propound Questions to young Scholars that came to visit him, concerning the meaning of some difficult Greek words, and after they had given their sense of them, he would (with a grave sweetness peculiar to himself) charm their Ears with a Learned Discourse of the Depths, and Mysteries that he had observ'd in them. Indeed, I know but few that may be reckon'd his Equals in Sacred Philology.

His preaching, the proper work τὸ ἔργον. of a Minister, was sufficient to demonstrate what a concurrence there was of the Divine Blessing with his Sedulous Endeavours. He did not (as too many do) starve the Souls of his Hearers with Empty Notions and Flashy Conceits (which can have no further

tendency than a barren unimprovable Speculation], but what he deliver'd was both serious and solid, weighty Matter coucht in apt Expressions.

For he did not studiously affect a lofty unintelligible Jargon, which some Men are apt to miscall Rhetorick; But only conform'd himself to such a modest decency of Stile, as was sufficient to preserve him from the contempt of those who (principally] regard the Form (not the Substance) of a Sermon. And no wonder if such a Ministry had its Seals. I suppose many a poor Soul, in and about Clare, may (upon his account) use the Language of Augustine to God, upon his going to Millain to hear Ambrose preach; I come not

Non ad illum ut ad
Doctorem veni, per te
enim ducebar nescius,
ut ad te per illum sci-
ens aducerer. Possid. in
vita D. August.

to him as to an Instructor;
Thou broughtest me to him
ignorantly, that he might
bring me to thee know-
ingly.

A most singular Dexterity had he in expounding Obscure and Difficult Texts of Scripture.

Zophnath Paaneah
five נְבוֹנָת פַּאנֵיחַ
יִשׁ.

He was (in this respect)
like Joseph, a revealer of
hidden things. And this
was (to his great honour)

remark'd by a Worthy Minister that preach'd his Funeral Sermon.

His Catechising of Children (and some of Riper Years) was so well intended, and so successfully

cessfully prosecuted by him, that, tho I should be silent, many of those who have been educated at the Feet of this so great a Doctor of the Divine Law, are yet alive to trumpet forth his praise. And his Memory will even for this be pretious to succeeding Generations.

But hitherto I have spoken of him as an Embassador of Jesus Christ, as a Workman that needed not be ashamed: And tho much more might be truly said of him as such, yet it no ways comporting with my present Design, I shall wave that, and descend to the other part of his Character, which is to consider him as a Private Christian.

But before I make any progress in that, I judge it convenient (in two or three Lines to premise, that his Life and Doctrine were exactly parallel; and what was said of Origen may (with no less reason) be ap-
ply'd to him; As he liv'd, so
he taught; and as he taught,
so he liv'd.

Quemadmodum
vixit, sic docuit; &
quemadmodum do-
cuit, sic vixit.

His sincere Piety, and real Holiness deserves particularly to be taken notice of. This alone is capable of repairing the defects of our Nature, contracted by Adam's Fall.

And it is nothing else but an imitation of the Divine Nature of God. And how closely did he walk with his Cre-

Ἦ Θεοειδὲς ἔ-
σι καὶ θεὸς φύρε-
ως πάντων. Greg.
Nyssen.

ator? Could the Walls of his Study speak, they would tell you how often he was upon his knees,

ἀνάβασις τῷ ὁ
πρὸς τὸν Θεόν. Da-
mascen. lib. 3. Or-
thod. Fid.

τῆς προσκυνή-
της βίαι. ἐπι-
λησις. Orig. Com-
ment. in Johan. Vol.
2. Tom. 8. p. 124.

Θεὸς παρόντος,
ἀπορὸν πόρνον.

with his Tears in private: that Heavenly Seed he had been sowing in publick.

Nor less careful was he to preserve the Wor-
ship of God in his Family; And when engag'd
in that Sacred Duty, he behav'd himself like one
that had an awful Reverence of that Tremendous Majesty, in whose Presence he appear'd.

Οὐδ' ἀπλῶς τὰ
ἐκμαρτε τῆς προσ-
χῆς ὡφελείας. Μὰ
τὸ μετὰ σπουδαίας
διαθέσεως ἀνα-
πέμπω. Basil.
Conc. 9. de Orat.

secretly worshipping of, and
praying to him. Prayer
is an Elevation of the mind
to God. An Invocation of
the Adorable Trinity. With-
out this Preparative all our
Studies and Endeavours
will turn to little Effect.
For the Divine Assistance
is absolutely necessary to all
Humane Undertakings;
This, Mr. Crow well un-
derstood, and often water'd

And his manner of expres-
sing himself was Patheti-
cal and Affecting. He
did not (generally) at such
times use many Words; I
believe out of an unwill-
ingness to make so very neces-
sary a part of God's Wor-
ship lookt upon as Burdensome.

A great concern did he express for the eternal Welfare of all those that liv'd under his Roof; instructing his Son, according to his Young Capacity, and his Servants as he had Opportunity.

His Language and his Actions were so many Lectures of Vertue and Christianity. And they must be bad indeed that did not come from him Wiser or Better than they went to him. Examples are more prevalent than Precepts. Man is (as Jamblicus observes) of all Creatures, the most prone to Imitation.

τῶν πάντων μι-
μεῖται ὡς ἄνθρωπος.

And 'tis Lactantius's Advice, If you cannot conform your self to Rules, endeavour to eye those that take the best Courses. Now tho I dare not say of Mr. Crow as the Papists (falsely) did of Bonaventure,

Si Praecipientem sequi non potes, sequere Antecedentem. *Instit. lib. 4. cap. 24.*

In hoc homine nunquam peccavit Adamus.

That Adam never sinn'd in him; yet I may venture to declare, That the greater part of his Conversation seem'd to be a lively Comment upon the Holy Writ.

And as he was a conscientious Observer of his Duty to God, so he still took care to be just and equal towards Man, as all that profess Christianity ought to be.

τιμᾶντες τὸ θεῖον, καὶ ἐὺνῳμένους. *Phil. iud.*

His

Ἀνέχου καὶ Ἀ-
πέχου. *Epictet, Sto-*
ici dictum.

Non est minus malum
referre injuriam, quam
inferre. *Lastan.*

συμπαθῆς, καὶ
εὖσπλαγχνος. (i.e.)
multorum viscerum.

*His Charity, both in
Giving, and Forgiving
Injuries, was very exten-*
sive. His Natural Tem-
per, Genius and Disposition
was tender and sympathi-
sing. But it was much im-
prov'd by his being so long
educated (and so good a

Proficient) in the School of Christ. The bles-
sing of him that was ready to perish came upon
him, and he made the Widows heart sing for joy.

The next illustrious fruit of Regeneration that
I shall take notice of in him, was his singular
Humility, and mean extenuating thoughts of
his own worth. For, notwithstanding his be-
ing so great a Scholar, so good a Preacher, and

so eminently serviceable to
the Church of God, he was
not tempted to think better
of himself than he ought.

Tho he delighted to communicate his Notions to
some particular Friends (whose Advantage he
was solicitous for) yet he was content to court
Wisdom in private, and to enjoy Light in the
Dark. And he labour'd as much not to seem e-
minent as really to be so. For as that glorious
Source of Light, the Sun is then slowest of mo-
tion. when highest in the Zodiak, so the Vertue
of Humility generally accompanies men of the
grea-

greatest merit. And this extraordinary modesty of his brought it to pass, that as the World was not worthy of him so neither did it know his Worth. From this so rare a principle, he did in the Pulpit use plain and Familiar Words, that his Country Hearers might the better comprehend his Drift. Tho' still he was as far distant from vulgar meanness, as from elaborate Periods. And hence (I conceive) it was,

that he did not much affect a popular way of preaching; which often captivates the Affections, but seldom reaches the Heart. He desir'd not to advance himself in the Esteem of any, but to preach up Jesus Christ and him crucifix'd. Indeed in this loose and degenerate Age we have too many amongst us, who (out of an unreasonable and immoderate desire of Applause, or some other Temporal Emoluments) do trick up discourses with great art and care; but with no other design or intention than to be had in Admiration of those to whom they preach. Not considering that if their reward were only in this Life, they were of all men most miserable.

Of such Methodius (a very ancient Writer) elegantly complains. The Doctors (says he) no longer

ἀμαθέσεων πῶς
εἶπε καὶ σαφέσεων
λέγε.

Mallet me reprehendant Grammatici, quam ut non intelligent Populi. D. August.

Τῶν διδασκάλων
εἰς τὸ πρὸς βέλυσον
ἀμυλλωμένων ἐκ
re-

καὶ σεμνὸν ἀλλὰ
πρὸς τὸ ἀρέσκει καὶ
ἡμερῆσαι καὶ ἐπερ
οἱ σοφισταὶ, οἱ μίθον
αἰετῶνται τῶν λόγων
ἔπειθον ζῶμενοι τῇ
σοφίας ἐπαίνοις· τὸ
μὲν ἦν παλαιὸν
βραχὺ πάντεσσιν
τὸ περὶ τὴν ἐξήγησιν
ἦν φιλοζυμμένων
μὴ τέρεσθαι ἀλλὰ ἀ-
φελεῖν τὰς παρόν-
τας τῶν τότε. Me-
thod. apud Eriphan.
Her. 64.

regarding an honest, plain
and sound way of teaching,
begin [now] to endeavour
to please, and to be favour-
ably receiv'd by their Au-
ditors, just as Sophisters are
wont to do, who reckon their
Labours well rewarded by
their Auditors applauding
their learning, selling them-
selves at this so cheap a
rate. For as for the An-
cients, their Expressions
were always very brief, their
Ambition in those days be-
ing not to please, but to
profit their Hearers.

*His unwillingness to let his Friend's Faults
pass unreprou'd, deserves a very great Encomium.*

παρρησιασῆς.

*He was a mighty lover of
Freedom of Speech, and
would be sure to use it to*

those that had the greatest share in his Affec-
tions, if he had any good Reasons to conclude that
they needed an Admonition. But his Reproofs
were always tempered with that Moderation, Gra-
vity, Sweetness, Compassion to the Soul, and care-
fulness of the Reputation, as rather tended to en-
gage the Affections, than exasperate the Passions of
those whom he took in hand.

His

His Industry and Diligence were incredible ; but the delight he took in his Intellectual Improvements, made sufficient amends for the pains he was at to attain them. The Arabians have a Proverb, That the Riches of the Understanding are most rich. To be sure the Merchantize of Wisdom is better than the Merchantize of Silver, and the Gain thereof than fine Gold. To be Owner of this inestimable Treasure did Mr. Crow (not unsuccessfully) macerate his Body, by a severe course of Study.

Dirissima sunt intellectus divitiar. 3 Pro. 14. v.

The fruit and effect of it was that he did obtain a good Understanding in all things. This through the blessing of him that is the Author and Giver of all true Wisdom render'd him so skilful rightly to divide the word of truth. The Gospel is (indeed) dispens'd to us in Earthen Vessels, or Vile Oyster Shells, as the Original word signifies. But still God has all along put a remarkable difference betwixt these.

Nihil sine magno labore mortalibus tribuit Deus. Senec.

שכל טוב

ὁ θεὸς διὰ μέν, 2 Tim. 2 cap. 15. ver.

And some by being diligent to accomplish themselves for their Master's Work, are (thereby) render'd much more capable of doing him

ἐν ὀστέοις σκεύεσσιν, 2 Cor. cap. 4. ver. 7.

him service than others are. And such a one [certainly was he. He has left but few Equals, I think, scarce any Superiors. This Pains-taking of his he would hardly be perswaded to intermit, even when the crasie infirm state of his body (which began to give place to the impetuous Assaults of Old Age) seem'd to require it at his hands. But was resolv'd

(Taper-like) to give the greatest blaze at his Departure. That Good Old way he had so long walkt in (with a most inexpressible satisfaction) he would not now leave, tho he was

μεγάλα δ' ἔειπεν
τὰ πολλὰ διδάσ-
κόμενος.

Dictum Solonis. Senes-
co, non Segnesco. Hoe-
lius, Anglus.

going to a place where all knowledge comes by Intuition.

The Object of his Studies, I must confess, was always Noble and Excellent. 'Twas not a Trivial, Frothy Book, (tho adorn'd with never so many gaudy Trappings of Rhetorick and Language) that could induce him to spend a quarter of an hour about it. No, it must be somewhat truly masculine, and

edifying that he judg'd worth his consideration. ὅσῳ περ ᾗ καὶ
τὰ τῶν πικρῶν
ὀμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν ἔ-
τα καὶ τῆς ἡμετέρας ψυχῆς ὁ νόος πρὸς τὰ τῇ φύ-
σιν φανερότατα πάντων. Arist. Metaph lib. II. cap. I.

Nevertheless, what he had acquir'd with so great expence of Time and Spirits, he as freely

COM-

communicated to young inquisitive Learners, imitating therein the glorious Jehovah, one of whose Attributes is Omniscience, and whose great delight is to convey Knowledge and Happiness to his poor creatures. And this I mention (not only to illustrate his Excellent Disposition, but also) in testimony of my own Gratitude, having often had the Happiness to partake of such Advantages.

Ingenuum est, facerē
per quos profecerimus. Plin.

Yet did not that vast variety of Learning he had made himself Master of, cause him (in the least) to neglect his Theological Studies, as it did with Funcius, that celebrated Chronologer; who might have liv'd longer as a Divine, but dy'd a Prince's Counsellour. But he still strenuously apply'd himself to the Work of the Ministry, as his chief business; using the others only as a by-work.

Disce, meo Exem-
plo, mandato munere
fungi; & Fuge (scilicet
pestem) τὴν πολυ-
παραγμώουσαν.

πάρεργον.

To sum up his Character in one word: He was a Laborious Student, a Great Scholar, an Able Minister, a Kind Husband, a Tender Father, a Faithful Friend, a Good Master, a Useful Neighbour; and (which crowns all) a Real Christian. The

Vir bonus citò fieri,
nec intelligi potest;
Nam, ille (alter tan-
quam fortasse Phoenix)
in anno quingentesi-
mo nascitur. Senec.

The Distemper that depriv'd the Church of so great a Light, (and us of a vigilant Pastor) was the Stone. He had often been troubled with it before; but God's Blessing upon the Physician's Art, had (as often) given him ease. But now his decreed time was come, and his Divine Master would no longer spare him out of his Heavenly Kingdom. Both his Ureters were stop't, which (of course) impeded Nature in her regular motions. Yet can it not be said, that any heard him using unbecoming Language, or charging God foolishly. His patience was very extraordinary, and no less exemplary. As he found his End drawing nigh, he address'd himself to leave this World, with the same serenity and composure of mind as he had many times done upon going a Journey from home, taking a solemn leave of such of his Congregation as came

Licet pereat Sæculum nihil moror, si lucrificiam patientiam.
Cyp. de Patien.

Mors iis solum terribilis est, quorum cum vita extinguuntur omnia, Cic.

to pay their last respects to him. Soon after this, selecting some particular Friends to tarry with his mournful and disconsolate Widow, and to behold the last act of his

Et nunc quasi jam mundo senescente, Rerum, atq; Hominum, decrementa sunt. Aul. Gel. Noſt. Artic. lib. 3. cap. 10

Life, he (without any great Conflict or Agony) surrendered up his Spirit into the hands of his faithful Creator

tor. He is now enter'd into
that blessed place of Rest
and Glory, where he shall
never know Sin or Sorrow
more, and where all Tears
will be wiped from his Eyes.

I can hardly with any Mo-
deration, reflect upon the greatness of our loss;
but am ready to use the Language of Basilus
Amberbachius, when he heard of the Death of
the incomparable The o-
dorus Zuingerus; It
grieves me (says he) to
live after so extraordinary
a man, whose Learning
was very great, yet but
small, if compar'd with
his Piety.

When Elijah was translated, Elisha cried
out, My Father, my Father, the Chariot of
Israel, and the Horsemen
thereof. That is (as the
Chaldee Paraphrast ex-
pounds it,) Thou who more
helpedst Israel with thy
Prayers, than all the Cha-
riots, or Warlike Supplies
that she had belonging to her.

The Righteous are taken away from the evil
to come. And their Death is a sad presage of
B approaching

ἐἰς οὐρανὸν ἐκ-
κλήσιν. Clem. Alex.
Pæd. lib. 2. cap. 1. p.
104.

מדינת צדקים
Mun. ex Rabin. in Sha-
lamo Justorum.

Piget me vivere post
tuncum Virum, cujus
magna fuit Doctrina,
sed exigua, si cum Pi-
etate conferatur. Mel-
chior. Adam. Vir. Germ.
Medic. p. 304.

יִצְחָק וְיִשְׂרָאֵל currus
Israel, 2 Reg. 2. cap.
12. v.

Tu, qui plus Juva-
bas Israellem precibus
quam Currus falcati,
& Equites. Vattab. in
loc.

Quum Luminaria pati-
untur Eclipsin, malum
omen est mundo. Gas-
sendi Astron.

approaching Calamities. As-
trologers say, When the
Luminaries are eclips'd it
forebodes mischief to the
World. God has been pleas-

sed to call many of his Servants the Prophets, out
of our Land, within this few years Oh! that
we would learn Righteousness, when his Judg-
ments are walking abroad upon the Earth. Possi-
donius in the Life of St. Augustine, tells us,
that he was remov'd by Death when the Goths
and Vandals had just begun to besiege Hippo.
Thus of good King Josiah 'tis said, that he
should be gathered to his Grave in peace; and
not see all the evil that God would bring upon
Jerusalem. Hidelburgh could never be
taken so long as Paræus the Palladium
of the place) was alive May the Death of
Mr. Crow, and divers other Godly Ministers
that are lately snatcht to Glory, awaken us all to
a timely Repentance, that so Destruction may
not be our port on Let us all be endeavouring
to live the Life of these righteous men, that our
Latter End may be like theirs.

Sic mihi contingat vivere, sicquè mori.

MENSALIA SACRA:

O R,

Sacramental Exhortations and Preparations.

1. **T**HAT we may not stumble on the Threshold, and miss the Mark, it will be needful to understand the proper Ends of this Ordinance of the Lord's Last Supper; which are,

1. To commemorate Christ's Death till he come again.

2. To be a solemn renewing of the holy Covenant first enter'd into by Baptism, consenting to the Covenant, we are there to renew.

3. To be a living means to exercise and encrease Grace, by representing the evil of sin, and the infinite love of God in Christ.

4. For a solemn profession of our Faith, love and Obedience.

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5. For

5. *For a sign and means of Unity and Communion of Saints.*

Christ hath appointed their consecrated representations to be in the eye of the Church, in their manner and measure to supply the room of his bodily presence, while he is in heaven. The table in the tabernacle *Exod. 25. 23, 24.* May represent this Table of the Lord, overlaid with pure gold, and a crown of Gold round about it because of Holiness becoming it, and a King sitting at it. At this table should we be asking our own Souls, what our thoughts are of Christ, and what we have for him, that it may be no idle visit you make, or fruitless view you take of him; but let your requests and great askings be ready on the string for more grace to your selves, or true grace to your Relations; what is upon your hearts for your Soul, child, yoke-fellow or son, the Church of God?

Make sure you have grace before you come, if you can: I say if you can, for every worthy communicant cannot profess himself certain of his sincerity: but so far as he can discern, by observing of his own heart, he is truly willing to have Christ and his benefits on the terms that they

they are offered : *i. e.* To take Christ in all his offices as King to rule him, as Prophet to teach him, and as Priest to pardon and save him.

* And next we must be careful to exercise grace given. They who have no grace can act none, and therefore must ly by and sit idle here, gazing on an unknown Christ. And if any be here who know themselves to be ungodly ones ; I think they had best rise and run from their own damnation. Some feed without fear, or remorse for sin ; yea perhaps resolve to keep up some lust they know of. To what end is this ordinance for you ? It's a day of Darknes, and no Light.

2. The great voice of this Ordinance is, Behold me, Behold me. We are called here to look on a pierced Lord Jesus. And what shall we see in him ? See the maker of all things bowed down under the burden of our sins, and weight of Gods wrath. Look on him whom you have pierced and mourn, Look on his wounds and weep. Look on his Love and wonder. Look on his satisfactions and Believe. Look on his Victory and rejoyce. Look on his purchase and contemn your earthly interests. Here is the best and brightest glass in all the world God gives us to behold his son in, and we

may come as near him here as any ordinance can bring us.

When you look on the Elements, stay not there, till you ascend, and see him who is invisible. When by faith you come to see him whom your Soul loveth, prostrate thy sinfull Soul, with a holy wondering, that sinfull dust and ashes may draw so near. Study to get the fixed eye on him, as loath to take it off, being so well pleased with his beauty and worth. Learn to think the less of other objects after you have seen the Lord. As *Mabometans* put out their eyes some of them, after they have beheld *Mahomets* tomb, that they may never defile their eyes with an other sight after so goodly and glorious a one.

The name of the Lord being so eminently engraven on all we are about, should strike a dread and holy reverence on all our hearts: the day, the table, the supper we are at, are all the Lords; but what if we be not the people of the Lord? truly, if we be not, he bids us not welcome: and what if we be here and the Lord not with us? Then we had far better be else where. But how may we know, if we have him present, even his sweet society and blessed company? It's his

his table we sit at and that is no small honour, for he is a King; and that is not all, he will sit with us himself and give us his own company, and we may know it by this; when the King sitteth at his table, *my spikenard sendeth forth the smell thereof*, Song 1. 12. Whence *Obs.* 1. Believers will observe what others doe not, *viz.* When Christ is at the table and when not, and it will be empty to them, when he is absent. 2. That Christs own presence must be depended upon both for sensible comfort to believers, and for reviving their graces and making them lively. It's the exalted King of glory's own presence that makes his own grace in our hearts live and savoury. It's our keeping near him, and his condescending to keep near us makes all his gracious work in us to bud and blossom.

3. O the great condescension of God to sinful mortals that when he was invisible, by reason of that infinite distance between the divine nature and ours, he made himself to be seen in the flesh; and now by his ascension, having made his flesh also invisible, by reason of the vast distance between his place and ours, he hath made his flesh in a mystical sence, even to be seen and tasted in the sacrament. O if

he hath humbled himself thus far unto our senses, let us not by an odious ingratitude humble him lower, even under our feet, and trample on this precious blood of the Covenant, by rushing on this so solemn and sacred a thing with a careless and unprepared frame, taking no pains to get a broken and holy heart to intertain him with.

To take this sacrament into an earthly dirty heart, is to take this heavenly bread, and throw it into the dirt. O do's any of you think to come hither, and take these holy mysteries into your covetous, proud, lustful unrenewed hearts? It's plainly to resolve upon laying up his richest treasures in a noisom Sink; and what an indignity is this? Christ is in heaven himself, and will not enter into any but an heavenly heart here. And he who exposeth himself so much to the view of your senses, calleth you to Spiritual life your earthly senses: let that mouth that eateth at this table, never speak vanity nor lies: that hand which is reached out to receive him, be no more a right hand of falsehood or injury to any: these eyes which look on your Lord here be no more gazing on Vanity or forbidden objects.

But to raise your hearts above beggarly
Elements

Elements which you see this day with eyes of flesh ; consider this ordinance signifies and seales Christ and his Covenant, with all his rich promises of grace and glory. The body of our blessed Lord is really in heaven, for he is risen and ascended ; but his body is as truly sacramentally here, as really in heaven, making the most clear representation of his death and solemn commemoration of it that the earth bears, or we are capable of in the flesh. If there had been a more proper and better way, we are bound to believe , our Lord would have left it with us. And since this is a token left with us to remember us of his dearest love in dying for us, and washing us in his own blood, let us receive and celebrate it with the liveliest affections and the heartiest acceptation we are capable of. Still considering with our selves, that tho' it be good to be here, where much more of Christ is to be seen to day, than many places of the earth can afford; yet, that it's far better to be in heaven, where the vail of our mortality shall be rent, and the vail of this infirm flesh of ours shall be made spiritual and glorious, the shadows of Sacraments fly away, and the glass of all Gospel ordinances be removed as useless,
even

even the pitcher be broken at the fountain and the great Riddle of our salvation fairly untold to us, all clouds and vapours of sin and darkness dispelled, and patience, and prayers, and obedience well rewarded. And in a word where a more immediate and princely presence of Christ shall be intimately and constantly enjoyed without any following fears of parting.

Now the hope and assurance of all this we come to seal. Trifle not with so sacred a thing, but set your heart to the receiving of your Lord here with all his sanctifying, quickning and comforting vertue, which our sinful sinking souls need so much. Now for this end he meets us here to day.

4. Here is the staff of bread, and wine that maketh glad the heart of man. The Communion both of the body and blood of our Lord Christ. Lo, here is both a peace offering for you and an offer of peace to you under heavens broad Seal. **How many** burdened and weary souls have unloaded at this port ?

O let not weakness so much deterr, as wants drive us hither: for sense of wants and weakness, and unworthiness and wrath, all fit for him, who hath all fullness, strength, worth and merit; and who
bare

bare the wrath of God for them that flee to him for refuge. And think it not enough to make your appearance here without some fitness for so solemn an action. It is not so incongruous to sport and laugh at your Father's Funeral, as to sit here restless and unconcerned at the commemoration of our blessed Lords death, yea bloody death and bitter passion. Shall we see the head wounded here, and the members have no feeling? That we see the bread broken which represents the breaking of Christs precious body for us, and have no broken hearts? Yea, shall we be called to Contemplate the wrath of his provoked Father, pour'd into his Cup, and drinking the dregs thereof, and crying out under the weight of our Sins, which brake the very rock of our Salvation, and made the Stones of the Temple to rend in sunder? Was his Body broken to let out his Blood? And shall not our Souls be broken to let in?

Look well to three things, if you would be worthy Communicants, *viz.* To have Grace ere you come to exercise Grace here, and to increase it by coming. Now for you that have Grace, but it runs low, and is not lively, as you would have it, to entertain your Lord withal: Know there is smoking
Grace

Grace as well as flaming Grace; and Christ will not quench the smoking flax: and what if he suffer thy Graces to keep low to day, that thy Heart may be lowly for it?

But for them that are at high water, and Spring-tide, let him that standeth take heed lest he fall. Sensible Enjoyments are but slippery things here; Man in his best estate in this Life is altogether vanity: but while the Lord allows them on us, let us be careful to improve them well

But what if all within lies still, and an heavy heart stir not yet for all that is said? Then look unto him that can remove Mountains, and raise the dead. The warm breathings of Heaven must be fetch'd in by believing Prayer, *Song 4. ult.* And when thou hast called on thy Soul to awake and work, and yet nothing within thy rebellious Soul will obey, then call on him whom Seas and Winds obey. When we cannot fetch Life into our dead Souls, then remember the Prince of Life quickens whom he will.

5. A sight of sin, and a sight of Christ who suffer'd for it, are our fittest Objects at such a time: and in the sufferings of Christ we see most of sin's evil. The death of all the creatures under the Law for man's sin, was nothing to the death of Christ for it. As
God,

God looks on Believers through a dying Christ, and loves them, so let us look on sin through a dying Christ, and hate it.

• Thy sin is indeed the Object of God's hatred ; but thy misery that comes by it will God pity, and so pardon sin, and shew thee mercy, if thou canst hate thy sin, and in token of thy hatred of it, flee far from it, and cry to God mightily for grace and strength against it.

And if a poor soul hath been labouring last night and this morning for a more humbling sight of sin, than yet hath been granted him, he must never think to see sin so exceeding sinful, as in seeing Christ a sacrifice for sin ; and if it had not been for our sin, all the other enemies would never have slain the Lord of Glory. And when the worst of sin is in Christ's sufferings for it, we must not only make use of Christ as a Glas to see sin in, but as a Physician too to cure it. And when he hath shewed us our sin, we must not go to King *Jareb* with our wounds ; but the same hand which broke us must bind us up. And be your sins what they will, if you can penitently and believingly plead pardon, in the mediation of a broken Redeemer, there will be found Balm enough to cure, and Blood enough to wash, yea drown them all in the depths of

of divine mercy ; tho we must not *sin that grace may abound*, and go and sin to make work for the Blood of Christ, and go about prophanely to pose his mercy ; for tho the Blood of Christ for fulness and efficacy be a Sea, yet for tenderness it's a Sea of Glasse, and mingled with fire to burn up our Lusts. We come either to God as a Physician or a Judge : for either we bring Souls full of sores to be cured, or full of sins to be damned.

To meet with Christ and not to part with sin is sad and dreadful : as Christ came into the world to destroy sin, so should we come now to Christ for the same end. O the sin of our natures, that old man, the ill habits, the strong lusts, the ill haunts our hearts have got ; venture to set Christ against them all to day. We cannot speak good of Christ but ill of sin too. How sad to see the desires of sin obeyed, and the commands of Christ slighted ? and yet these are the most common sights we see on earth. O ! what pride, self conceit, passion, prejudice, revenge, worldyness, spiritual sloath and slumbering about salvations work is there among us ? These we oppose not as the enemies of our souls : who thinks that a sweet lust is the poison of
his

his foul, the disgrace of our nature, the cause of our unhappiness, bereaves us of true delight, subjects us to Vanity and Satan's tyranny, and Gods wrath? We hide and smother sins deformity and damnableness under the mask of pleasing and pitying our selves. O might Christ prevail this day with our hearts to persuade us to be up and doing even acquitting our selves like men in this matter, to assault our corruptions, like them who are really allarmed from heaven against our mortal enemies. O that ye would resolve to give your selves no rest till you be rid of them. Except not against this counsel, by saying that they stick too fast and are too good friends, and the work too hard, and they too strong. I answer all hell can put in against mortifying of lusts, with this one word, *viz.* Where eternal salvation is concerned, there is no excuse to be taken (*Rom. 8. 12*) It were better to pluck out your eyes, yea bowels, than spare your sins and perish.

Be not afraid of hurting your self by parting with sin no, no; could we fall upon our sins and cutt them off, O what free lives might we live? what noble Lords and brave conquerours were we? And for their strength fear it not. Go forth

forth against them in the faith of this Lord you see crucified for them, and invites you to partake of the life purchased by the death this ordinance calls us to remember. It ill becomes us to complain of the strength of this enemy that Christ hath overcome. All sin's strength consists in our cowardice. Fight and ye shall overcome, conquer and ye shall be crowned.

6. If we eat of the sacrifice, let us have faith that we may partake of the Altar and have Christ in it. We may say to you in this sacrament as *Philip* to the *Eunuch* in the other, *if thou believest with all thine heart, thou mayest*, *Act. 8. 37.* At all times we have need of faith, for we must live and walk by faith; but in no step more need than in this: *John. 6. 56.* We cannot eat his flesh unless we dwell in him; now Christ dwelleth in our hearts by faith *Eph. 3. 17.* Faith is the eye to discern the Lords body here, the hand to receive him, the mouth to feed on him. We do neither see, receive, nor feed here without Faith.

Now it's an easier matter to look with a bodily eye on bread and wine, than to behold the slain lamb of God bruised for us. The world think it easy to believe,
who

who never had a true sight of their sins, nor sense of Gods wrath, nor were ever sifted or shaken by Satans temptations, nor troubled with terrours of Conscience, nor acquainted with natural weakness, and Christian infirmities, and our own insufficiency for so much as a right or good thought of God. Is it easy for a proud heart to deny it self in the point of salvation? And wholly to take a Righteousness from Christ, heartily submitting to a Gospel salvation in faith and patience? Is it easy to see Christs humiliation and look for exaltation out of it? and to look for pleasure by his pain, Riches by his poverty, strength by his weakness, and life by his death, and a blessing by his curse.

There is a kind of bastard faith is easy to come by, you'll find every where too much of it; but the Faith of Gods elect, peculiar to them, even the spirit of Faith, which purifieth the heart, and worketh by love, and maketh the soul live, is not so common.

Now 1. this faith is never without heart humiliation for sin, even a looking on him whom we have pierced, with a tender sense of the dishonour and wounding of him by our Rebellions and Unbelief.

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O! here

O here the soul sees its baseness, and weeps that so blessed a Redeemer should bleed for the sins of such a wretch and be still so insensible of this love.

2 And then it wonders at infinit mercy and mourns more misery and mercy pierce the soul, and make it even exceed in tenderness and tears, to think of abusing such inestimable treasures of grace.

3. And it wonders at the glorious freedom of love that it should chuse such objects; and this even confounds a sinful soul, and makes it with a holy shame lye down in the dust and open its mouth no more. *Ezek. 16. 63.*

4. It renounceth carnal reason and a rebellious will, and now gives up all to him, who hath won its heart, and payed its Ransom and therefore it's called the obedience of faith.

5. It abandons a vain world and tramples on all its glory. *Psal. 119. 96.*

6. And now resolves to trust in Christ for all other things, since it sees a sufficiency in him for saving its soul. *1 Tim. 4. 8 Rom. 8. 32. Luk. 12. 32.*

7 I am affraid some come hither to seal a Covenant who never knew to make or keep a Covenant *Isa. 19. 21.* Even to enter into a perpetual Covenant with Christ,

to

to be wholly and unreservedly devoted and resigned to him in love and obedience, and who have taken him to be all that the Father have given him to be to the souls of his Elect *i. e.* Not only to be a high priest to ransom their souls from sin in hell, and to appear for them before God in heaven ; but likewise for their great prophet to teach them the whole will of God, and a King to conquer their lusts, even a leader and commander to the people, in all the ways of his revealed will. Now whosoever comes hither short of this, at best the seal is but set to a blanck, and so stands them in no stead ; for they receive not Christ and carry none of his benefits with them: yea it's well if it seal not their damnation. And I'm likewise affraid of another sort that may come hither, who formerly might have covenanted with Christ ; but for want of a lively and well exercised faith grow blind and see not a far off, and have forgotten that they were purged from their old sins ; and so turn formal and customary. And readily such Conſuetudinaries who follow the drove can give little other account of their coming, but that it's the way other good people go in, and if they should not come, they might be missed by

good neighbours ; and how could they keep up a name to live, if they cast themselves out of good company ? It's to be feared many such things are with us. But if so, such may eat and drink Judgment to themselves, temporal Judgments in stead of spiritual enemies. For such things many were weak, some sick and others fallen asleep in the Church of *Corinth.* 1. *Cor.* 11. 30. And if such belong to God he will find out the way to awaken them and not let them sleep the sleep of death, but will shew them wherein they have exceeded and awake them to their work, out of this Lethargy, either by renewing some terrors of Conscience, or turning his hand upon them by some torturing tribulation. And there is a third sort I fear may come who are almost well resolved never to come up to the terms of having Christ, because of some beloved lust they are so loath to part with : and go away with the young man in the Gospel, sad, from every discovering ordinance, whereby he finds all must be left to follow Christ if he have treasure in heaven ; which his hypocritical heart could never yet comply with ; and so finds no sweetness in sacraments nor Sermons, nor never can in this condition, for the
 conso.

consolations of God are small because of some secret thing with him. *Job 15. 11.* But as ever you think to be happy, be advised, whatever it be, hang up that Idol before the sun this day, look but to Christ, and see whither thou durst lay it in the ballance with him, who is yet wooing thee to win thy soul by parting with thy sin. Let it wither under Christs curse for the many good days and far sweeter imbraces of a better beloved it hath kept thee from.

8. Such a day will either be one of our best or worst days. It will either further salvation and bring you nearer God, or harden your hearts and heighten your Judgment. A hot summers day ripens the corn, so do these seasons of grace ripen faster than any thing can for Judgment, when not improved but abused. Would it not be sad that any of us should be worse at last, than if we had never been here, nor seen the Lord in these precious ordinances? Neglecters of the great salvation are in a worse condition, than if the new Covenant had never been made; for they must answer not only for breach of Law but abuse of mercy.

Now that this Feast hurt you not, you must be careful that you be not unworthy

partakers. To eat and drink unworthily is to eat and drink unsuitably. So that the best way to examine this matter is by a due consideration of the nature and use of this ordinance. Here is bread, that calls for hunger : and wine for thirst, and both for strength and refreshing. Here is bread broken, and wine poured out, which calls for a broken heart and pouring out of our souls to him whom we pierced and put to pain. Here's consecrated Bread and Wine, come as Consecrated Persons to Consecrated Elements. Here is a Feast, then come as confederated Friends to take a fill. Here is a Seal of a Testament (call'd the Cup of the New Testament in his Blood) come and take a Legacy. And as it's full of Mysteries it calls us to come with a Piercing Eye to discern the Lord's Body, and its worth, under the meanness of outward Signs.

Now you see, to come unsuitably, is to come unworthily. And may we not tremble to think on the doom of that Guest that came in without the Wedding Garment? and that it is not one, or a few that come so, but very many, appears from *Matt. 22. 11.* and *1 . v.* compared. In the application of that Parable they are said to be *many that are called, but few chosen ones.*

The

The King took no exceptions against his guests when he came to view them, because of being poor, halt, or weak but offended with them that refused to come and with them who came without the wedding garment. Many refuse to come, that are utterly careless to be in any condition to meet Christ in this ordinance, and make nothing of a life time of refusing an offered Christ therein. For which so gross a contempt of his grace how shall many answer? And others come without the wedding garment, and with these he is angry, intimating that many weakneses he could pass by, provided we make conscience of preparation and putting on the wedding garment, which I take to be a good state in Christ through his righteousness imputed; and a spiritual frame; lamps trimmed and in good fashion for feasting with Christ, minds spiritual and graces active, Repentance, faith, hope and love in exercise.

9. I am affraid our familiar and frequent conversing with such sacred things do's great hurt to carnal hearts, and hardens hypocrits in their sins, and seares their consciences more to obduration. Thus *Judas* received the sop and *Satan* entered. Abuseing these sacred, spiritual things

with careless and carnal frames, makes way for *Satans* entering and possessing men more strongly, whereby they become twice more the children of wrath than before: For who eat and drink unworthily eat and drink damnation, *i. e.* *Reprobates* thereby bring eternal damnation to themselves, and it brings to Gods own, temporal punishments as *1 Cor. 11.* Now to prevent this danger beware of Hypocrisy in sacred things. Double
 + dealing here will undo us. I mean a heart and a heart; or a sacrifice without a heart. The work is the Lord's, have you a heart for him? I wish our case be not *Jehu's*, who had a great pretended zeal for God, but had no care of his heart in Gods ways. *2. Kings 10. 16 31.* What sayeth God of this service? did he accept and reward it? No, he avenged it upon his House, *Hos 1. 4.* Tho' he shed blood in Gods cause and quarrel, yet he did it not with a right and sound heart. O look to it that you reap not his reward for a rotten heart. We say by our coming hither, come and see my zeal: but if the heart be not right with him, the blood of Christ will be required at our hand; it's a great guilt to be guilty of the body and blood of Christ. O take care that things be all
 right

right in our dealings with Christ and particular in our sealing Covenants with him, *Isa. 61. 8.* It's a precious promise that in making an everlasting Covenant with them, he will direct their work aright or in truth, and that is, when their heart is directed into the love of God 2. *Thes. 3. 5.* Now may we ask for love in this action: If it have a root now is the season of its putting forth. We may say as the Rulers of *Israel*, spring up O well. Let your love be carried out according to the vastness of his loving kindness; that we may love him in our measure, who hath loved us with a love that hath neither bounds nor bottom; let their be some risings of love; some returns of love; an entertainment of love in this feast of love.

But when we have said all, it's the Spirit that quickens and giveth life, and where its power is wanting, there the word is a dead letter, the Sacraments dead Elements, and we dead creatures: Now since the spirit worketh all in all, grieve not the spirit, resist it not. but walk in the spirit, and look to Christ for a heavenly mind, for as Christ is now bodily in heaven, so will he not be spiritually and sacramentally in any, but a heavenly mind; the doors must be lift up, before the King come in.

10. Look

10. Look on Christ your Passover, Sacrificed for you, and be humbled 1. That you were worthy to dye. 2. That you live by the death of another. 3. That your sin should Crucify the Lord of Glory. What a humbling sight is it to see Christ thy Sacrifice fall before the Altar, and laid upon it, and burn, yea, consumed by the Fire of God's wrath for thee? O sigh and say, alas! Was not this for my sake? Should not I have lyen there suffering and satisfying for ever, if he had not interposed and bore my Burden? Shall he sweat and bleed for me, and I not grieve for him?

But to make the remembrance of Christ's Death for me, the more affectionate, consider first, it was the Death of the humblest and worthiest person that ever appeared on the Earth, the Son of God, the Lord of Glory, the eternal God, the Heir of all things; on Earth was never his like. Secondly, He was no greater than Good, the innocent and spotless Lamb of God, that Holy thing who knew no sin, and yet he suffered Death. In his Life was no spot, and in his Death was no complaint or murmuring. This Noble and Just One died for us, was our ransom and attonement. He *who knew no sin, made sin*, i. e. a sacrifice for ours, our sin imputed to him who had none of his

his own ; our sorrows made his, and by *his stripes we are healed. We live by his Death, Gal. 2.20* He is taken, and we escape *If ye seek me, let these go their way, let sin never be charged on mine Elect : My jocep I lay down my life for, tho they be under a Law- condemnation for breaking of it, yet let them be acquitted for my keeping of it, pardoned on my account, and all their scores reckoned for with me.*

Look on the blessed Surety of the Covenant, and behold him obeying and dying for us. For albeit the Law be not now a Covenant Believers are under: yet the meaning is not, that perfect Obedience is not required even of believers; but *not being found in them it's performed by our Surety the Second Adam*; for the exchange is only of the person, not of the righteousness. Thus *was laid on him the Iniquities of us all*; and if it had been laid on us, it had sunk us for ever. But that love that deliver'd him up was unparallel'd : Whatever Satan, Sin, Conscience, or the Law charge upon you, shew you here the Lord's Death.

II. Every Sacrament is a Certificate of Christ's Death; and hereby we tell the world, *we believe our Lord was cut off out of the Land of the Living.* Now to shew forth this death are we come hither; he would not have his Death forgotten; but to remember it, as we often
do,

do, without lively affections, is next door to a total forgetting of it. Without an affectionate remembrance of the *death of Christ*, and a *Soul inflamed with love to our Ransomer*, we partake not of *his body*: we may be guilty of the *body and blood of the Lord*, when we put forth *polluted hands* to take it, and take all with *unbroken hearts*. And indeed the *sweet of the Pasſover* is lost for want of the *bitter herbs* of godly sorrow for sin that *slew the Lord of Glory*.

Now let the remembrance of our Lord here, not only affect us, but change us into another temper and disposition, to be his, and for him, to conform to him, to carry away better thoughts of him, to live a life of remembering of him, to give him alone the Glory of so wonderful a work as our *Redemption by his death*, to love him that hath so loved us, and to hate sin that so offended his Father, and crucified him. If we weep not over him we have no fellowship with his sufferings; if we wash not here we have no part in him; if we carry not away a better remembrance of him, we come here but to mock him; if we prefer the *World* to him, we shew our selves unworthy of him; and if we can go away and live in our sin, we do but seal our own damnation by coming hither. What is it to undertake a *Pilgrimage to Jerusalem*, and to weep a tear over the *holy Grave*? but to return with

a new heart, and another life, is the business.

And to affect you further with this Representation, by *his* accursed, but blessed death to us, he seals the Testament and confirms a great Legacy to us, that he may not only keep the condemned from going to prison, but settle a Revenue on the poor and needy, and make them rich for ever, and set them with Princes, even with the Princes of his people, that had nothing but rags and poverty; and now he lives for ever to see his Legacies bestowed.

12. The Gospel-Proclamation is *Christ's Invitation, Whosoever is a thirst let him come.* Desires are the Soul's hunger after Christ; they are the best sauce: they add a sweetness to the bread of life. A man that hath lost his stomach, and can taste no sweetness in the choicest food, is not fit to sit at this Feast, who hath no desires after Union and Communion with Christ. He that is the desire of all Nations will be sought after, and found of all that do desire him. Not to desire him is to despise him (Is 53. 2, 3.) and to hide our face from him. Will he disclose his Secrets to them who hide their face from him? If we desire him not we shall never enjoy him. The same thing that is the Saints desire now, will be his satisfaction for ever. Let us not think a desire of Christ a light thing: In the Gospel a poor man's hunger is his blessing, Mat. 5. 6. in the world it is his misery. God accepts of our appetite

petite as much as if we pay'd ready money for his Graces, and their hunger is instead of a price, *Is. 55. 1* There was never Soul miscarried with *longing after Grace*. O blessed hunger that ends always in fulness. The whole life of Christian is but a holy desire, saith Austin And the soul desires Christ absent, but these desires are raised in the Soul by Christ present. We burn with a desire to settle our selves, but mistake the way, and build Castles in the air: but the Sum of *sanctified desires* is unutterable groans for the full application of good things promised, and eager thirsting for a larger communication. And before Christ hath perfected his Grace in the Desires of the Soul, it will find it self so inflamed with them, that if Hell should stand between its Beloved and it, he would willingly pass through its very flames to embrace his dear Redeemer. And seeing it is to him we come to seal his Covenant, by Soul-resignation, let the matter admit of no dispute or delay, but be dispatched with all haste and speed (*Pf. 119. 60.*) (as all spiritual purposes are to be managed) but yet let it be done with greatest seriousness and fulness of consent, it being a bargain never to be broken, a covenant never to be forgotten, and doing a thing never to be undone again.

If the desires after Christ you make this
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Covenant with, be true, they will make *worldly desires*, in a good measure, dye, and run low. Sometimes you desire a thing so that all other things are so little, they scarce come into your *thoughts* for that same thing you love so much. Such a desire had *Christ* to *redeem us*, that even *Sufferings were desirable* in order to its accomplishment. *I have a baptism to be baptized with, and how am I straitned till it be accomplished?*

13. To seal our covenant are we come, even that Covenant he made with his *Christ*, the everlasting Covenant, the sure and ordered Covenant, wherein lies all our *salvation hereafter*, and all our *consolation here*. O let our hearts be carried out according to the loving kindness of the Lord shewed in it. Consider all the mercies of this Covenant, and labour to taste in every one of them that the Lord is gracious. This is the *Salt of the Covenant*, without which our Mortel will be unfavoury. There is something in the Covenant better than *Salvation*, better than *Heaven*, and that is the *Lord our Righteousness*, and *Jehovah our God*. He is not ashamed to be called our *God*, let not us be a shame, but a praise to him. To have him for your God is to have all in God for your good; and O then let all that is in you be for God.

Christ is here sending us by the hands of
his

his Commissionated Officers *the Cluster of Grapes*, as *the first fruits of the Land of promise*, and commanding you to take and eat the *Bread of Life*. He is reaching unto the *thirsty Soul* the *fruit of the Vine*, turning it Sacramentally into his *Blood*, bidding you *drink it in remembrance of him till he come*, and feasting you with his fullest Love, and satisfying you with the pleasure and presence of *his glory*.

Great and glorious things are found here under the plainest dress, that the eye of faith may be most exercised. The glory of their Ordinances under the Law was a *stumbling block* to them; for they rested in the *Cabbinet*, and over-looked the *Jewels*: The meanness of our Ordinances are so to us; for we look not for the *Treasure in earthen Vessels*. The *Types were rich*, and our *Memorials poor*; they had *finer Spectacles*, we *better Eyes*. If their *Tree had more shadow*, ours hath more *fruit*. Christ in commanding us to do *this in remembrance of him*, builds a Monument of himself before he dies plain and simple to the eye, but firm and lasting, to continue till he come again; and all that is said of him in the Gospel, is here to be seen in this Sacrament. Here may we see him dying and paying our Ransom, the *Lamb of God* lying bound on the Altar, heated with his *Father's wrath*. On the Table we have a
fair

fair prospect of the Cross with *the sacrifice of the Son of God* set before us. And let us say, *Lord, if thou remember our sins, we will remember thy Christ.* For in remembering his death we must by all means mind that as our sins slew him, so his death conquers sin, and expiates guilt; and this is *the food of the sacrifice that our souls must live upon.* And if this be rightly apprehended, you see the great benefit by Christ here represented, confirmed and participated. And it's easy to perceive how far they forsake their own mercies. that for the sake of sin come not up to the terms of the covenant. If ye think good, *give me my price; if not forbear.* Any that come hither thinking to hold fast their sins, receive not Christ in the sacrament, but Satan receives them, as he did Judas after he had received the Sop. Such be all these who come not hither to repent of sin, but to cover it.

14. When we look into our Bibles we find the Death and sufferings of Christ represented here, a far greater matter than many make of it, bearing so great a part in the scriptures, and making so great a figure there. For we find the sufferings, and satisfaction of Christ the chief thing manifested by the Spirit of God to the Prophets, together with the Glory that should follow thereupon to him, and his redeemed ones, 1 Pet. I. II. which shews us, their prime study was taken up in this. And this was likewise the end of all the discove-

ries of sin, and threatnings of God's wrath in the Law, even to point out the necessity of his satisfaction, Rom. 10 4. And lastly, the very substance and signification of all Types and sacrifices was but to point out the sufferings of Christ, and the glorious effects thereof, Heb. 20. 1.

Now no hing we hear of his Suff rings in the Word, or see thereof in Sacraments, makes any saving impression upon us, till thereby sin becomes exceeding sinful, and Christ exceeding precious; among the many things we have seen in the World, and works we have done, when shall we begin to see sin in its own colours: viz. To see it the only thing that breaks the Law, and so dishonoureth the Law-giver, Crucified Christ, Grieves the Spirit, gratifies Satan, debaseth human nature, distracts the world and damns Souls. And yet for all this men cannot hate sin because it's our work, Heb. 4. 10. O monstrous sinful selfishness! that for all the inconceivable evil in sin, yet cannot hate it, because it's ours, when so that we should hate it more than all the sin of the whole world.

Now this due sense of Sin helps to exalt Christ, and make him precious, who is the Alpha and Omega in the business of Religion; without him you can do nothing, and look for nothing. It's by his strength you must work, and by his Righteousness you must be accepted Isa. 45. 24. For indeed we cannot for sin think

think of any mercy till God turn our eye on Christ, in whom he is gracious.

And the end of all we see Christ to be for us, is to oblige us to love and obedience. We have new representations of the favour of God, and grace of Christ daily in these Ordinances, that our obedience may be new, our hearts and lives enlarged, and consecrated to the service of such a Saviour, who hath Redeemed us with the blood we come here to commemorate. If Faith make these things real to our minds, we shall be affected now and reformed hereafter. If unbelief reign, and we abide under its Power, we shall be dead still, and worldly as we were, But look to him for a share of Heavenly Grace to excite our minds and thoughts to a Holy Zeal, and higher actions than we are usually acquainted with in the lower regions of our converse.

15. Having given up our names to Christ in Covenant, we are obliged often to renew it, to shew the sincerity of our heart, that tho we fail in many things, yet our heart stands to it, delighting in the Law according to our inward man; to shew that a man does not repent, but his engagement is still pleasant to him, as if it were to do again, a man would do the same thing, if it were every hour; to let the world see there is not a heart drawing back from God; and that the heart

that is naturally unstable, may become fixed for God.

And yet, tho this making and renewing Covenants by this *Ordinance* be so useful, Christ hath not tied himself to Sacramental Seals, for that Faith that eats and drinks the Blood of Christ without a Sacrament doth save. And that Covenant (*whoever believes in Christ shall be saved*) passeth the seals effectually to a Believer, tho there were never an occasion of *sealing it sacramentally*. *Crede & manducasti, Believe, and thou hast eaten*, saith *Augustin*. God needs no Seal to bind himself, but to secure and settle us.

Yet since we are graciously allowed the opportunity of contemplating a crucified Saviour here, these two things, among many others, ought to be wonder'd at, *viz* the price and the purchase. And this adds to the wonder of bestowing Heaven on us, that it comes as the reward of our service tho purchased by Christ. All Heaven to them who had little or nothing on Earth; all Christ's Blood for them who had nothing of his Spirit or Grace by Nature. O wonder, that a Heaven full of pleasures should be at last the portion of them who have had hearts full of sin, and lives full of blemishes. If a poor Beggar came into the King's Treasury, and saw all the bags of Gold and Silver, and one should tell him, they are all laid up for you; what would the man think?

It

It would strike him with a strange astonishment. But what are these to *Bags that wax not old, and Treasure in Heaven laid up for you,* wher of, if we had once a *believing sight,* would make us for ever think less of *earthly riches*; nay, you would be ready to go home and throw your bags of Gold and Silver to *the Moles,* and to *the Bats,* and say *get ye hence ye stumbling blocks of mine iniquity.* But again, *wonder at such a price paid for us so worthless;* worth nothing, and yet cost him so dear. Good Lord, what do we for him that laid out so much for us? If we have nothing, he needs nothing, yea, he requires nothing but to accept *his bounty,* and be *ravisht with his love.* Tho we be utterly unable to pay, being *broken debtors,* yet let us even be ready to praise, and be *thankful debtors.* For *this very End* is this *Eucharistical Feast* instituted. At this *Festival Commemoration* let the *Founder of the Feast* be remembred with praise and honour. And here take we hold of the *most solemn occasion,* for the *most passionate and thankful remembrance* of that *love that gave us so great a gift as Christ,* to do and suffer for us. And without this *affectionate frame of heart,* we now *frustrate the very end of the Institution.*

16. Here have we the Beloved standing and knocking and putting in for entrance at the door of our hearts, saying, open to me my sister, my love, my dove, my un-

defiled one. Here is my divine lasting love that for all her sinful sloath and sleepy temper she was fallen into, yet he never changeth her name, but courts her love with kindest compellations still. But the motive he presseth his acceptance by is melting and convincing above all, open to me, for my head is filled with dew and my locks with the drops of the night. He begs a place in our hearts by all inconveniences he suffered for us. O the dark and dismal night of his undergoing the wrath of his holy Father when our iniquities were laid on him. Thus stands our Lord now knocking and begging our good will and liking, our Love and fellowship, by all the wounds he received on the Cross for us. Here are we called to behold, they pierced my hands and my feet and shall not this pierce our hardest hearts to see the anguish of his Soul? The rejected and slighted obtestations of a crucified Jesus will rise up against many in the day of their distress, that they were besought to mortify their lusts and live to God, by every drop of Christs blood shed for them, but they would not hear.

That the requests of a suffering Saviour may have their due influence is this ordinance appointed, bringing all his pain, shame and sorrow to our remembrance. We see he hath a good mind to be in our
eye

eye and thoughts. If you see a Cripple lay out his sores, they beg tho' he hold his peace. And if our suffering saviour this day be unlapping his wounds and laying his sores open to view, shall not they beg more powerfully and prevaile? and remember all the wounds of our Lord, he had in the house of his friends.

Now the very great voice of all his wounds are.

1. Repent. Look on me whom you have pierced and mourn.

2. Believe when you see your ransom and sacrifice slain. If Justice say I have enough and am satisfied, why do not we think it enough, even apply it and rest in it? Take peace and content, yea rejoyce in God thro' Jesus Christ by whom you have now received the atonement.

3. The voice of Christs sufferings is, my Son give me thy heart. If I have loved thee and washed thee in my blood, It's reason I have love again.

4. It says obey and hearken to thy High priest. Hear him in all he hath to say, he hath dearly bought your obedience and attention to all his motions and Instructions *Prov. 8. 31, 32.* The force and strength of that therefore is never to be studied and understood enough. Get Christs Cross to give your lusts a dead-

ly wound, rest not till you see him and
 feelth m thereby, disabled and nailed to
 his Cross. As for your Darling the world
 in its profits, pleasures and honour, hear
 Christ saying, It frowned on me, and will
 my ransomed smile on it? It was despised
 and a little thing with me, who knew so
 well a better, and shall it be great with
 you? Remember that to take Christ in
 and put Christ on are the two great Calls
 of Heaven in the Gospel. And since your
 suffering Redeemer is taken into heaven
 (these gates of Glory flew wide open to
 him at his Ascension) shall he be kept out
 of our hearts? Are they better than it?
 No, but there was he better known, and
 here his own received him not; for they
 knew him not: nay not only heaven hath
 received him and therefore so should our
 hearts, but there hath he entred for us,
 which also hath its own weight for his
 entring into our hearts here.

17. Here come we to get more grace and
 strength to resist the Devil, and stand a-
 gainst his temptations. Now our encour-
 agements to encounter this enemy of ours,
 that roaring Lyon. 1. He is spoiled by Je-
 sus Christ; Col 2. 15. 2. More power is
 implored for Believers, than can be a-
 gainst them, 1. John 4. 4. 2 Kings 6. 16.
 3. Victory over him is sure and near to
 Believers, Rom. 16. 20. Qu. 2. But

Qu. But since we must be strong in the Lord, and in the power of his might, if we would overcome may we not question with our Selves (as once the *Philistines* with *Dalilah* concerning *Samson* wherein lies the great strength of a Christian? This case Satan studies that he may know how to deal with us.

1. The great strength of a Christian lies in his Covenant Relation to God, and Union with Christ his head for tho weak in our selves, yet a strong head have we in Heaven. The Church is a weak *Woman*; but hath a *Redeemer* mighty to plead her Cause. A Christians strength lies in his Confederated Friendship in Heaven; the improvement of this is the laying out of that strength, *Psal. 44. 4.* Tho *Jacob* was destitute for outward help yet was he well befriended in Heaven; and the blessed God whom he sought did his business for him against his Brother.

2. In the gracious qualities brought into the Soul at Conversion: without which, in a natural unrenewed State, *we are said to be without strength, Rom. 5. 6.* So that Grace is a new party, or Spiritual Power brought into the Soul for Christ, to oppose sin and appear for God.

3. In Divine Assistances; for every Christian is weak or strong as assisted, as God
girds

girds or loosens us the girdle of his Loins; wherefore we had need to keep in good terms with Christ, that we fall not under his withdrawings of Gracious aids so needful, for our Spiritual Warfare.

4. In a careful retaining the impressions of Ordinances. O! pray that God would stamp these glorious apprehensions of himself on your minds (that you have sometimes here) and may not take in other Images to bow down unto. Let the impression of these Ordinances of *Word* and *Sacrament* wear off, and you are weak as others. *Peter* had forgot Christ's work and so forgot himself (*Luke 22. 61*) and his *Master* too. Had *Eva's* thoughts been intent on the word (*the Lord hath said*) and not diverted to sensual Motions, it had been sufficient to put by all the passes *Satan* could make against her.

O Christians! *be first found that ye may be strong, Job. 17. 9. The way of the Lord is strength only to the upright: but the more a Hypocrite does in Religion, he is inwardly the weaker.* And for your encouragement, let never a sound heart despair of higher measures than common attainments for your helps, viz. The love of Christ, and hope of Heaven, are greater than your hindrances can be.

18. We say times of Trouble and great Afflictions

Afflictions, are trying times, but I say Sacrament seasons ought to be trying times with us. Now in the trying of the truth of Grace we must labour to find out the habitual temper and disposition of hearts, by the quality of their Acts. 1. If they be free and chearful, not constrain'd, or such as we had rather not do, if we could help it, *Psal.* 119. 108. 2. How frequent opportunity offering, *Psal.* 55. 17. 3. Thorough and serious, else they prove neither habit nor disposition, *Rom.* 12. 11. 4. We must try the Soul by the acts, which make after the end as desire and love to God, Christ and Heaven, and this is more than to try our hearts by the Acts that make after the means only.

I know all gracious hearts would fain know their own sincerity, 1 *It is willing, if sincere, to know all its sin, Job* 13. 23. even the worst of its own heart, to come to the light, that it may be made manifest to its self, yea, had rather all the World should know it, than its rottenness should be hid from it self; it loves the most discovering Ordinances best; but a Hypocrite had rather have a rotten Heart, than be searched and repent. 2. It's willing to part with every sin it knows of it self: when one is more willing to part with a sin, than to keep it, that puts the Soul out of dan-

danger by it. 3. And then the best way to know our sincerity in this parting with sin, is by serious indeavours in the use of all appointed means to oppose sin, and carry on the spiritual Warfare against the Body of Death. 4. And is obtaining some success and Victory. The Spirit of God repeats that promise to all the *seven Churches of Asia* (to him that overcometh, *ὁ νικῶν*, *vincenti*, every sincere Soul is in the way of overcoming, the honest use of means gives some check to the prevailing of *Iniquity*; where no *Conflicting with sin*, there can be no *sincerity*, and every honest heart will be helped of God to some *Victory*; and what ever men make now of other *Victories*, this is that which you will have only cause of triumph in at the last; as *Valentinian* the Emperour said on his Death-bed, *That of all his Victories, one only comforted him, and that was his overcoming his own naughty heart.*

And that we may finish this Tryal we are upon, in examining of our selves if we can find our sins, and be humbled for them, and judg our selves with a righteous Judgment impartially and severely, we may warrantably partake of the *Body and Blood of Christ in the Sacrament*, tho we cannot discover our Graces as we would; For such examination as issues in self-judging, hath the promise of not being judged of the Lord for unworthy

worthy receiving, 1 Cor. 11. 28 31. Now our sins, which are the proper cause of Self judging, are the object of Self-examining, rather than our Graces.

19. Rom 8. 3. *God sending his own Son in the likeness of sinful Flesh.* Obs. 1. God's sending is a great Mystery. It's the Grandure of Earthly Princes that their Subjects send to them; and a wonder if Rebels have access, if they come in the humblest manner; but he sends to us, and sends for us that we may come and be pardoned, come and be saved. 2. *He sends his Son, not an Angel,* 1 John 4. 9. 3. In the flesh he sends his Son, which is but gross, in the state of Beggar to bring in the Blind and the Lame, Heb. 2. 16. 4. *In likeness of sinful flesh,* (as like a sinner as might be, not to be a sinner, that he might save us from our sins) *i. e.* with infirmities and necessities that attend sinful man, *that no eye could discern a difference,* Isa. 53. 4. As the brazen Serpent was like a Serpent, but had not the Venom of a Serpent. This Incarnation of God is a Subject of the highest *Admiration*, and fountain of the sweetest *Consolation* that the World affords. O! the wonder of God's coming down to man to be handled, seen and tasted of us; a contract even for the wonder of Angels, as the welfare of Man. O wonder of wonders! that ever it should be heard

heard in Heaven or on Earth, (*Let one of us become Man.*) A Redeemer could never have suited our condition only in our Nature; as Man, he was too feeble to assure us, and as God only, too high to attract us; so that our Elect and Chosen one, hath a Nature for our Comfort, and a Nature for our Confidence. And now by Christ's Incarnation, a nearer approach is made unto us by the Divine Nature, than ever could have entred into the Heart of Man to conceive: Some say the *Spiritual Glorified Body of Christ*, is the Medium of the *Beatifical Vision* to Saints and Angels above: That the God-head shines through it, in all its brightness, as the Sun shines through clear Chrystal. And, lastly, Wonder that two Natures, *infinitely distant*, should be more intimately united than any thing in the World and yet without confusion. *The Flesh of Christ is the Vail* Heb 10. 20. alluding to the Temple, where the Vail hid the glory of the *SanctumSanctorum* and gave entrance to it: So do we draw near by Christ's Incarnation, which rebates the edge of the *Divine Glory and Brightness*, that Creatures may converse without Terror. Who can behold God out of Christ? And what could we do with a Christ but in our Flesh? How hopeful to look to a Saviour in our Flesh? This is the sight this Ordinance

nance gives us of Christ In our preparations we are chiefly to look to our Selves, to see whether we have a right to Christ, and be fit for him ; but in this Action we are chiefly to look to Christ, and as a blind Man cannot look to the Sun, shine it never so brightly, so cannot we, *without Faith*, look to Christ. *Run your Race with Patience, looking unto Jesus*, Heb. 12. 1, 2. They who would run well, must keep their Eye to Christ ; and indeed many run not well, they look so little to him : Some look back to the World, they're left behind, with *Lot's Wife*; others too much to discouragements and difficulties, and too little to Christ and his Promises ; and some look to sin, and not to Christ. If the wounded *Israelites* had only lookt to their wounds, and not to the *brazen Serpent*, they had never been healed. But the Command of Christ is *look unto me, and be saved*. Quest. *What is the well-disposed eye for looking unto Jesus, or rather, Who gets the right look of Jesus in such an Ordinance as this?* Ans. 1. A discerning-look, 2 Cor. 3. 18. many go forth to Ordinances that know not whom they go to see, *Whom went ye forth for to see?* Matt 11 7. few take up Christ in his Natures, Offices and Excellencies, a *King*, a *Saviour*, a *Physician*, a *Peace-maker*, &c.

2. Seek a tender look of Christ, to look
up

upon him whom you have pierced, and mourn;
Zach. 12. 10. Song. 7. 4. Seek a heart-melt-
ing look of Christ, such a one as he gave Pe-
ter, Luke 22. 61.

3. A love look, Song. 4. 9. Isa. 17. 7. Look
upon him till you Love him

4. A transforming look, 2 Cor. 3. 18. look
upon him till you be like him, in some measure
here; and long for that perfectly assimilating
look, 1 John 3. 2.

5. A self-denying and sin-forsaking look
of Christ, expressed by going forth and be-
holding him, Song 3. 11.

6. A stedfast look. Get a believing look
of Jesus here, that will make you follow
your look when you are gone, so as your
blessed Jesus may be more kept in your
eye in all your work, in all your way, even
running your race with patience, looking unto
Jesus, as ever you would hold out unto the end,
and not be wearied and faint in your mind.

20. Here come we to renew our Cove-
nant, and remember Christ's Merit, and
God's Mercy.

Qu. What is the Covenant we come to renew?

Ans. The same you entred into at Bap-
tism; to take God to be your God; to sub-
mit your self to his Laws for your Rule of
Life, and to his Righteousness for your
Salvation; that you will Love him and
serve him, and having Sanctified and saved
you

you from the *dominion* and *damnation of sin*, you'll still strive against its remainders through his *grace* and *strength* in the use of all appointed means.

Qu. How are Covenants to be renewed?

1. We must look what sad breaches have been in this *Covenant*, since it was last renewed; how careless we have been of many duties; how unkind to *Christ*; with how little zeal for his *Glory*, and hatred of *Sin* hath he been served?

2. When you have seen your *Sore*, repent and seek pardon, resolve on new obedience; if you know of any sin you purpose not to forsake, it's certain you come unworthily; and your sin you can never forsake till God shew you cause to hate it; and then no man is willing to abide with what he hates.

3. It ought to humble us deeply, that no bounds (even most sacred) can hold us; and that he is even mindful of his *Covenants* in giving out the mercies of it, and we so unmindful of performing the *Duties* of it.

4. We must make and renew *Covenants* in Judgment (*Hos. 2. 19.*) with a right understanding of the *Terms* of the *Covenant*; even *Christ* and you becoming mutually one anothers in a *Marriage Covenant*, now no more your own, but his, as bought with a great price: Read (and understand) the *Articles* of the

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New

New Covenant frequently, for no wise man will Seal an Obligation he knows not the Conditions of.

5. It must be expressly with resolution to break with strange Lovers, *Iosh. 24. 23. Cords of Vanity, and Bonds of Iniquity must be broken*, and if resolution be right, you'll instantly set about the Practice of what you intend, *you will make haste and not delay*, *Psal. 119. 16.*

6. We must bind our selves in the highest manner to obedience, even under the Curse threatned upon our breaking, as well as expecting the Promise, if we keep it, *Neb. 10. 29. There the Covenant was sworn, and elsewhere written and seal'd*, *ch. 9. 38.* See also *Isa. 44. 5.*

7. Renew your Covenant with earnest desires to God for Grace to keep it, with humble acknowledgment of our own inability for any part of it, knowing that the God we Covenant with must perform the Promise of Grace, before we can perform our promise of Service, *Psal. 119. 32. Hos. 14. 8. John 15. 5.*

And above all, depend on Christ the surety of the Covenant by Faith, and importunate Prayer. that he see all may be made good on both hands; that when he hath, by his good Spirit, helped thee to hearty endeavours and sincere performances, thou mayst see thy self

self infinitely obliged to his *grace* and *merit* for covering the *defects* of thy best *duties*, and pardoning all *short-comings*, Psal. 119. 122. *Christ is the surety of the Covenant for paying our Debt, and undertaking our Duty.*

2. *What are the benefits of renewing Covenants?* We ought to have them now in our eye.

1. *Heart-establishment, and cleaving to God, called the Bond of the Covenant.* Our unstable souls need engagements not to go back. We give up our heart to God intirely here, to perform duty, and avoid sin and snares; and this, by God's blessing, becomes a means of fortifying and fixing the heart.

2. *Renewing Covenants* are of great use to recover us out of *backslidings*, after which we are to put forth the same acts again in Covenant way by closing with Christ, which we acted and put forth at first conversion.

3. It's of great use to revive our declining delight in God. And certainly, if we make a covenant with all our heart as *Asa* and *Israel* did, 2 Chr. 15. 5. It's almost impossible not to rejoice in it, considering the great ends and purposes it's made for: and the Noble Person, *Christ*, that *Plant of Renown* we make it with; a *Marriage covenant with the King's Son*, a new *Wedding-day*, in bringing back the Soul from its *sinful wanderings* unto its first *Husband*, with whom it's

much better than with any elsewhere.

21. We come hither professing our selves *Christ's Disciples*, sitting at his *Table*, as they did that *night he was betrayed*: whereby we say, *we are his sheep who hear his Voice, receive his Grace, and follow him*: yea, that *we are his Spiritual House*, to offer up *spiritual Sacrifice acceptable to God through Jesus Christ*. But yet *Grace received* had need to be *strengthened and quickened*, and therefore are we come. Had not *Repentance and Humbling work* need to be quickned and renewed by considering our sins and miseries? *Faith*, by *Meditating on the Promises*; *Love*, by the sense of his *mercies*, even his *tender-mercies in Christ*, we come to *taste of to day*, and to pay the *Tribute of Praise* for bestowing such special favour upon us. O! let us magnify that *Mercy*, that hath *Redeemed us* at so dear a rate; that all his *humblings* were to raise thee to *Honour*, his *Sufferings* to keep thee from *Perishing*.

All this tends to bring home our Hearts to him that hath *bought them* so dear. Now *Love* hath no such incentive in all the *World*, as *the Cross of Christ*; it grows out of it; it lives in it, and we are *Crucified* by it to all other *Lovers* that would seduce us from the *Loyalty* we owe to our own *Lord*: Alas, what can these silly pretend-ers say? *Were they Crucified for us*? Hereby
perceive

perceive we the *Love of God* (or else we are very Blind) for he hath writ his *Love in capital letters on his cross*, laying down his Life for us when we were enemies (seek the world over for such Love, and it cannot be found.) *Now the very Publicans love those that love them* : and will ye be worse? And shall our love be so faint and lukewarm, when his is so flaming and passionate? Look up to him that can warm thy heart at his own Table with his sacred Fire.

And now, when Love to your Lord begins to revive, think what Lust you harboured last and this is the time to get above it, yea, to Kill and Crucify it, tho it hath been rampant and raging, hitherto despising all opposition; offer it now as a Sacrifice to him who was a burnt Offering for thee. Shall ever sin, that slew the dear Husband, becomes the *Wifes Darling*? If ever you think of dwelling with Christ, give it a Divorce, and that the rather, your Lord hath drawn the Bill with his own hand. (*All ye that Love the Lord, hate evil*) Love Christ and hate Sin are the two great lessons this Ordinance teacheth. Love Christ that suffered for you, and hate sin that slew him. Now here he is who descended, the same also who ascended, follow him thither, but while here, look to the Grave where he lay, and then to the higher House he was taken into above;

and leave not off looking for him, till he come again.

22. *Here are we come to our great Physitian of Souls.* And among our many Diseases we had need to seek cure of these two, *viz.* *Christians faint-heartedness in sufferings, and dead-heartedness in Duties.* Now a look of Christ would cure both. What is the reason Christians faint under *Sufferings*, but because they mind not their suffering Lord, who endured all so patiently, overcame all so powerfully, and hath Sanctified all so comfortably to us? Consider him lest you grow weary and faint in your mind; that is the Remedy prescribed; and so we are dead hearted and formal in Duties, because we consider not Christ that is to come with *Salvation at the last.* It's his *first coming to suffer* must sweeten our *Sufferings*; and his *last coming with Salvation* that must quicken us to *Duties*; look more to the recompence of reward, for girding your Loins to the word of God, Isa. 35. 3, 4 And that you may meet with something that may do you good amidst the waverings of an unsettled mind, labour to fix something on thy thoughts that may help to stay thy mind on God; such a principle as this; men cannot make me miserable, nor the world make me happy; my true misery is my sin bound up, and a hard unbroken Heart for it. My happiness

piness is not my thriving in Health and Wealth, but my interest in the Covenant, and partaking of the *Divine Nature*. Let thy heart be breathing how happy should I go home, if I might be but more Holy, and live more to the honour of my Lord, and be in some better condition for his *blest Service*! Hath not God said, *Behold, I will make a new thing on the Earth*? How many such new things hath he done on the earth, as to give us all new *hearts* and new *thoughts* of the things of God to Day? Our Lord is saying to sinners, *Mind your Souls, and make much of my Salvation*: Your Souls are precious, and my Salvation is great; and if ever your Souls enjoy my Salvation hereafter, they must be set a longing after it now, *Psal. 119. 81.* Neglect it not for it cost him dear; and if you miss of it, it will cost you dear; *For how shall we escape, if we neglect so great Salvation?*

23. There be three things that commend Christ most unto any *viz.* His personal excellencies, his usefulness and his love. As for the last, love lies at the bottom of the whole work of our Redemption. The midst thereof paved with love for the daughters of *Jerusalem*. *Song 3. 10.*

We have the Father loving his Son for laying down his life for us, *Joh. 10. 17,* and and shall not we love him for it? And as the Father loves the Son for this love to

us, so he loveth us for loving his Son, *John* 16. 27, the first pleads for our love to the Father in loving the Son for our sake in the underraking of our Redemption ; the other pleads for our love to Christ, since our loving of the Son commends us to the Fathers love. O unheard of wonders of divine love ? That as the Father loveth the Elect in Christ, and for Christ, so he should seem to love him for our sake, being so forward in our cause to suffer for us and save us from our sins. It's this love, that this *ordinance* brings to remembrance, you see it is a feast of love and love must keep the feast, or all is nothing ; for the unparralleled pattern and spring of all love is here represented to the life ; believe his love, and let him have love again ; you may well believe it, for he that loved us so as to lay down his life for us when enemies, how will he delight in us when washed in his blood, and renewed to his likeness ? and if Christ have his due he will have love again : And if true love, it longs to see him, and can deny it self to please him, it will desire to know his will and delight to do it. We must prove our love as our Lord did his, *John*. 14. 31. A soul in love with Christ reckons him chiefly worthy of his love, endeavours the nearest Union with him, and is still going out after

ter him. Hence spring Langour and melting to enjoy him and receive his impressions, resignation of will to him and a concern for his interests.

Love the Lord all his *Saints*, for he keepeth their souls. Love him once, and all he saith and doth will be more acceptable to you; and all that you do in love will be pleasing to him. Love him and you will be loath to offend him, desirous to please him and satisfied in his love. Love God and you are sure of love again, *Prov. 8. 17.* Now that you may love him, contemplate his goodness, and see him in the face of Christ, and behold his love in the design of our Redemption, in the person of our Redeemer, in the promises of grace and in all the benefits of Redemption. Yea if you would love him, look to the sin he hath pardoned, *Luk. 7. 47.* the spots he hath washed, the Covenant he hath made, the Adoption he hath bestowed, the Hell he hath redeemed you from, the Heaven he hath appointed and prepared for you. And now get some further preparations for him and it too, by loving him better and loathing your selves more. We might all love God more, if we could love our selves less. Could holy Mr. *Bradford* sit and weep at dinner till the tears fell on his trencher, because he could love Christ no more and
we

we sit dry here at his own table with hearts void of Love to him ?

24. Here have we our gracious Redeemer with died garments, glorious in his apparel, travelling in the greatness of his strength, staining his raiment with the blood of his enemies and ours, trading the wine press of Gods wrath alone, mighty to save, ready to pardon. This ordinance of the supper gives us the best occasion of airing our selves in the sweet and spacious field of our Lords sufferings, And we cannot be good Christians, if we do not hartily imbrace the opportunities the Gospel gives us of calling his Cross to remembrance. The bent of every believers mind stands this way, else how can we be said to live by the faith of the son of God who gave himself for us ? And if we be not led by a natural complacency to converse with a crucified Saviour, how dwelleth the Love of God in us ? Or how can we clear an interest in his Death for us ? Hath he the heart of a Christian that cares not to meditate on the death of Christ ? Did the Apostle bear always about the dying of the Lord in his body and should not we do the same in our hearts ?

Now since our great business here is about Christ crucified let us enquire a little what doth the Lord require of us. The sum

sum of all is in three words. Behold me: Receive me and Walk in me. First, observe how that great Gospel-invitation of the Gentiles *Isa. 65. 1, 15.* is doubled. Behold me, Behold me. 1. To shew how serious a suiter Christ is for our souls, 2. to shew our natural avernsness from looking unto Christ. 3. To shew how much of a Christians work lies in looking unto *Christ*. 4. To take in and comprehend all kinds of people and sorts of sinners, 5. To hold out the delectably variety of sweet Sights a soul may have of Christ in his Natures, Person, Offices, and Excellencies and Usefulness. 6. To teach that tho' the first look of Christ should not please, yet to look again and not to leave looking till we can find something in Christ to allure us. *Secondly* Receive me, rest in me and build upon me. Receive him that is come so far to you and suffered so much for you. When I was abundantly well with my Father always rejoicing before him, and was daily his delight, yet my delights were with the sons of men. And down came I to be cloathed with your flesh (a coarse garment for the Lord of Glory to go in) that in your nature I might bear your curse and dy the death you deserved to dy, and to redeem you from that misery you must have groaned under for ever. And should such
a Com-

a Comer not be welcome. Be summoning up all the powers of your souls to give him the hastiest Reception.

Lastly, as you have received him so walk in him by a constant depending on him, drawing vertue from him and keeping Communion with him ; yea farther we are to walk in Christ as we have received him *i. e.* with the same freshnes of affections, bent of will, satisfaction in him, and obsequiousness to him, daily repeating that consent and renewing that Covenant we made at first with him. Thus are we to behold him with an eye of faith, receive him with a hand of faith, and walk in him by a life of faith; and so shall we have the blessed end of our faith, the salvation of our souls.

25. The sanctuary of the Lord may be profaned by us when we little think of it. The truest notion of profaneness is a contempt of sacred things, *Heb. 12. 16.* Now we shew our contempt of them, not only in keeping far from the things of Christ and salvation, but by setting about them with an ordinary and common frame, careless in preparing to meet our God in them, with a broken heart, becoming best an ordinance that shews forth a broken Christ for us.

In common providences we cannot know love or hatred by all that is before us. But here is something before us whereby we may see Gods love to our souls and his hatred to our sins. If we could by this Sight be stirred up to hate our vile lusts and love our dear Saviour more, then were we fit guests for the table of the Lord. Let us not look off this precious attonment here represented, till our hearts be turned against the sins that put our Lord to all the pain and shame he suffered for them. Let never any of us love our selves till we can heartily loath our selves for sin and then Christ will love us and delight in us. Next to our considering what fights shall we have of Christ, our thoughts should be taken up with what a fight is he like to have of us. We come hither to see Christ. And be sure the King comes in to see his guests, if there be ever a one that wants the wedding garment. The best fight Christ could see of us here, were to see us, as once he saw *Nathaniel* sitting under the fig-tree, an *Israelite* indeed in whom is no guile. *Joh. 1. 47. 48.* Or as once he saw *Mary* (and so taken with that sight that he points her out for others to see. *Luk. 7. 44.*) weeping for sin and exceeding all the company in shewing love to Christ. As the people would not eat till *Samuel* the Prophet

phet came to bless the sacrifice unto them;
1 Samuel 9. 13 We can have no better
 proof of our High Priest's coming and *bles-*
sing a Sacrament unto us, than to be found
 with *Mary at Christ's Feet in Penitential Tears*
of Love towards our Pardoning Redeemer. But
 alas ! how dead lye we by the *Ark of the*
Lord, as is said of *Uzzah, 2. Sam. 6. 7. whom*
God struck in his Anger with Death, for a
wrong touch of the Ark at a Time? Here was
 God's severity shewed on a Man who *meant*
well, but gave the *Ark a touch* that he should
 not : Now what wonder of God's *Patience*
 is it that some remarkable *Judgments* are
 not more frequently upon us for our *untender*
touching of his most Holy things on Earth?
 How often take we, and touch we the *Bo-*
dy of Christ with hard Hearts and unclean hands?
 O ! let us lament over our insensible Souls,
 and say with *David*, till better prepared,
How shall the Ark of the Lord come to me,
2 Sam. 6. 9.

26. *Luke 23. 48. And all the people that came*
together to that sight, smote their breasts and re-
turned. That sight ! that strange sight ! that
sight of Christ on the Crois. Bleeding and
Dying, such another sight was never seen
in the World ; Creatures Murdering their
Creator ; The Church of God, purchased
with his own Blood : no wonder then all the
people returned amazed. They smote their
Breasts,

Breasts, O! that it might break our hearts, for that is the heart-affecting sight we come to see this day. O! the Heart-humbling sight of Christ's Sufferings; the Son of God suffering for the sin of Man. And as the Death of Christ is held out as the most wonderful Object, (*that sight!*) so is it recommended to us as the most excellent Subject to be Discoursed of, not only as it was the great Subject of the great Apostles Preaching, *1 Cor. 2. 2.* but as it is the only Subject mentioned of Conference between Christ, *Moses* and *Elias*, *Luke 9. 30, 31.* A Subject most worthy of the most excellent persons that can appear on Earth. And our Saviour recommends the sayings of his Sufferings to a deeper impression on their Hearts, *than all the Miracles he wrought to their amazement who beheld them*, *Luke 9. 43, 44.* Now if Wisdom hath furnished her Table with the representation of so rare a thing, yea, with the Bread of Life from Heaven, and the Cup of Salvation, even the Cup of the New Testament in Christ's Blood; let not so rich a repast be received as a common thing. Our blessed Lord comes not with an empty offer, but a full-hand and a free-heart to confer all his benefits and purchases; the despising of which by continued unbelief will be the world's greatest condemnation. It was charged on the *Israelites* as the great aggravation of their

their sin, that they provoked God at the red sea, even at the red sea ; the place where their miraculous salvation was wrought : But how will it aggravate our sin to provoke God with a hard unprepared heart at the red Sea of his precious blood here represented, by which we are Redeemed. Let us never be friends with our own hearts, till we can love our Saviour better and hate our sin more. If *Namaan* when cured of his *Leprosy* went away resolved to serve no other God but the God of *Israel* ; what should we do whom Christ hath cured of many far more desperate and dangerous diseases ? Labour to be that ground which drinketh in the rain which cometh upon it, and brings forth herbs meet for him that dresseth, and receiveth blessing from God. *Heb. 6. 7.* Now what rain comparable to a shewre of Christs blood in a sacrament ? Where we either receive great blessing, or are brought nigh unto cursing.

27. The *Persians* had a Festival day in the year they called *Vitiorum interitum*, whereon they slew all *Serpents* and *Venemous* Creatures : And suffered them to swarm till that day of year came about again. It's to be feared some do so at sacrament times who by some Confessions and formal humblings think to clear old
Scores

Scores and then go away and take on new ones; but if so such may look the unclean spirit will return with 7 worse and take a stronger Possession than he had formerly. And sinners must know their Confessions and humblings are hypocritical if one Lust, or known sin be left. As (1 Sam. 16 11.) Samuel said to Jesse, *are here all thy Children?* So when we leave some sins, Christ says *are here all:* Jesse answered, *There was one more;* says Samuel *till that one come I will not sit down.* So says Christ as long as there is one behind I will not sit down with thee, sit where thou wilt. It's dangerous to boast with the moral young Man in the Gospel, *I have done this and to other thing, and yet one thing be lacking.* To have our door lockt up still, to keep Christ and salvation out, as a Covetous heart for the world, a sensual heart for the flesh, a proud heart for the Devil will marr all, cannot be fit for heaven (if the door were open would not go in) where no suell for such a lust. And therefore let us make a diligent search and take great care ere you come to ransack well all the corners of a deceitful heart, and truly repent of all sin, viz. when our sorrow springs from the root, and are affected with the seed of all sin, even our corrupt nature and inclinations: and when we repent of all known sin, on the common account

of *sin*. as contrary to Gods holy Law and Nature. And tho the heart be not always affected with a high degree of sorrow intensively, yet is Repentance true, if it be appreciative, accounting *sin* the only thing to be sorrowed for ; and if we be displeased with our selves, that the heart is not answerable to our light and convictions, in the exercise of Repentance. And think not that all your sorrow for *sin*, without Faith in God through Christ, will suffice. The weeping eye must look upon Christ, whom thou hast pierced with thy sin. We must look for all good from him against whom we have sinned, take up our rest in him ; and it's faith and hope in God must purify our heart for him, make our soul despise the world, desire heaven, loath self, love the Lord, and venture all on a word of promise, trusting God with all the most dangerous like events of providence, and consequences of duty.

28. Two things had need be minded about this business, viz. to prepare diligently ; Take pains with a dull heart, cleanse a polluted soul, compose a distracted mind. Consider so great a presence, and lift up thy heart for a blessing ere thou eat, knowing that even the best partake unworthily if his Graces be not excited and exercised. But again, beware of resting on preparations ; for never more unfit than when proud of fitness, like poor children that grow proud of being

ing a little finer than ordinary; but considering how far short of what God requires and Christ deserves, there is cause of humbling. Never are we *more fit* than when *bumbled under, and ashamed of unsuitness*. If *ashamed of our selves*, we are most like to have a sight of himself, *Ezek. 43. 11*. And at our best there will still be room left for *Hezekiah's prayer*, *2 Chron. 30. 18, 19*. The good Lord pardon every one that *prepareth his heart to seek God*, the Lord God of his Fathers, tho he be not cleansed according to the purification of the Sanctuary; But beware of abusing God's Grace, in allowing or regarding in your heart any sin you seek pardon of with your Lips. Seek to be sanctified wholly, and get of God no less than his own allowance, of a new heart and a new spirit; for God will not put his new wine into your old bottles, nor his precious Liquors into unclean Vessels, but his secret is with them that fear him, and he will shew them his covenant. Sensual hearts that savour nothing but of the world, cannot feed here on Christ, and eat of the hidden Manna. For the carnal mind can neither be subject to the Law of God, nor suit the Gospel of Christ.

And here being *high set*, let us labour to be such as may be well served with the best. Now to perform *high duties* upon *low motives*, argues a heart full of flesh. The Noblest Motives to Duties are to be found in God, es-

pecially as revealed in Christ. And unto the service of this exalted Lord, should we be engaging all that is within us; for he is worthy for whom we should do it.

But if any be questioning if so great a Majesty will give man a meeting; But will God in very deed dwell with men? Yes, he will Tabernacle it with man. And if any come hither sensible of sin, and with a broken heart for it, and well resolved to break away from sin, and all that may hinder this happy meeting, he will not fail to meet you; yea, to dwell with you too, *Isa. 57. 17.*

Again, must you meet with him, and cannot be refused this Request, whatever he say you may in & I dare promise such a soul a meeting this day, if with Jacob you cannot be contented to go without him.

And yet again, hast thou shut thy Eyes on all preparations and performances, as Mediators in the meeting, and fixed them on Christ for merit and mercy, then will he come and commune over the mercy-seat and no where else.

If thou be'st so addicted to his fellowship as no Joy is to those banquets *Isa. 64. 5.* And if strong desires from fervent love can be maintained there is a visit a coming *Hos. 6. 3. Song. 2. 5, 8.*

29. The title of this Ordinance of the Lords last supper is the same with some
Psalms

Psalms, To bring to remembrance. Christ is here to be remembered in his death at the best advantage for his love to *sinners*; and where *Faith* is best accommodated with an *object* to feed upon, above what all the earth can afford it. Christ crucified is the great doctrine of the *Gospel*, and the great sight in this ordinance. It's a dying Christ we come here to remember; which hath something in it beyond all his life in doctrine, miracles and obedience. And this memorial is appointed to be kept up of him, till he come again; not that afterward he shall be more forgotten; but that there will then need no such help to remember, when we shall be ever with the Lord and Immediately behold him. But till we come to see him as he is, we can have no better sight of him than thro' the glass of this ordinance we have now at our eye. For here are we under the view of a pierced Lord Jesus, to mourn and rejoyce, to believe and love; for no other ordinance can give so fair an occasion to exercise a Gospel grace at once, as this does. For here have we matter of mourning in our eye for sin that sacrificed our high priest himself. And no small matter of Joy in God through Jesus Christ by whom we have received the attonement; and then let us look on our suffering Lord and believe in that sacrifice offered for Grace and peace. And love him that

hath loved you and washed you in his own blood, so the *Capital Graces* (in stead of the *four Cardinal Vertues*) may all here be most eminently *imployed* and *exerted*. And how can we partake but *unworthily* if we neglect the *exercise of graces* in and about the *Action*?

And no *Wonder* then one *guilt* draw one another, *viz.* We *exercise* not *Grace* in the *Action* if we neglected to prepare for it before our coming hither. And let no *Christian* think, that our *examining* for all will serve: no, at every *approach* be seeing how it is with faith in *Christ*, how lively strong and well grown since last occasion of looking on your *Redeemer* in this *Ordinance*.

30. This is the most solemn memorial of *Christ crucified*, that his *Church on Earth* is blessed with. Now it is appointed for remembring of *Christ*; implies, 1. That for all *Christ* hath done for us yet his people are apt to forget him. 2. That *Christ* is careful to help his people's weakness. 3. That there is that in *Christ's death* which is worthy of a perpetual remembrance. 4. It points out the easy yoke of *Christ*, and reasonable service of *Christianity*, that for all his death and purchase he requires but a thankful remembrance of what he hath done for his *Elect*. 5. It speaks the desire of *Christ* to be in his peoples thoughts, and shews how much his delights are with the sons of men still 6. It shews forgetters of *Christ* can be none of his *Disciples*: and that no frame can fit

this

this ordinance without heart affecting thoughts of our blessed Redeemer. Think never so much of sin and duties and of all other divine truths, if you think not much on your suffering Saviour you answer not the end of this ordinance. 7. That if you can by the help of this ordinance, keep up a due remembrance of Christ here, you shall not need to fear for getting of him hereafter where we shall for ever look this Lamb of God in the face.

Qu. What are we to remember of Christ's death in this Ordinance.

Ans. 1. The bitter Agonies and bloody Passions of his Death. How pained, pierced, buffeted, reviled, tempted, betrayed, denied, deserted by his own Disciples, and which is more than all, bruised and forsaken of his Heavenly Father. And who can declare the sufferings that he endur'd in his generation?

2. The unspeakable patience with which he suffered all; when his Enemies, like Lions roaring upon him; he, as a Lamb opened not his Mouth. When you are afflicted, remember your Lord, and learn Patience.

3. And how willingly and chearfully did he undergo all. It was written of him, *I will delight to do thy will, O God!* and that in the work of our Redemption as a Sacrifice for us, as appears from *Psal. 40 6, 7, 8.* with what wonderful desire did our Blessed Lord run this race that was set before him! enduring the Cross, and despising the shame, for the Joy

that was set before him ; and this Joy was to save us from *Perishing*. O! that he should more rejoice in our *sufferings*, than we in his *Salvation*.

4. Remember these *sufferings* were all expiatory for our *Sins*, otherwise all our remembrances would want *Life*. For our *transgressions* was he wounded, and the chastisement of our peace was laid on him.

5. Remember who it was that suffered all this for us. Who, but the *Lord of Glory* descending from his *Throne of Glory*, and debasing himself to the meanest condition imaginable. O! see what a *Throne* he stepped from into the lowest posture of sinful likeness, to become our surety, and make satisfaction to justice.

6. Remember the Love that lay at the bottom of all, for nothing but *Divine Love* and *increased Kindness* could take us up, and wash us in his precious Blood, when we lay polluted in our Blood and Gore. Remember that *Love* more than *Wine*.

Q. How shall Christ's Death be remembered?

Ans. 1. Penitently, with broken, bleeding Hearts for the sins that Pierced him.

2. Sincerely and really, not in outward appearance only, by sitting at his Table. Many erect Altars to him outwardly, that want true respect, and inward remembrance of him.

3. Affectionately and heartily, with bowels stirring towards your suffering Saviour, and glorified Intercessor.

4. Most

4. Most joyfully *glorying in nothing but in the cross of Christ*, by which we are reconciled to God and mortified to the world.

5. Most *thankfully* with a praiseful frame of heart, *Pf 72. 15.*

6. *Maintain it with some constancy.* Be remembering Christ not on.y till you come hither again, but until the Lord come again to fetch you to himself.

31 As the Lord will more liberally let out his Love in this Ordinance to the broken hearted believer, than in any other; so must the abuser of it by a common carnal frame look for Christ's avenging himself more severely for this abuse than any other. For, saith Bernard, *In hoc sacro non solum aliqua gratia, sed ille in quo omnis gratia.* One of God's greatest grounds of Controversy with his own, I am apt to think, is *unworthy and unsuitable sitting down with the Lord at this Table.* The Papists have the Ordinance unsuitable to Institution, and all, as we, have *Communicants unsuitable to the Ordinance.*

Wherefore, instead of coming hither to meet the Lord, it's to be feared the Lord may meet some with that startling question, *Friend, how cam'st thou in hither, not having the Wedding Garment?* which may either strike the sinner with astonishing silence, or (if Conscience speak its own language) put to this trembling answer, *How came*

came I hither? *Wretch that I am, I came rushing unduly upon so sacred a service, compassing thy Altar with unwasht hands, and an unbroken heart; I was bold to come without any self-examination, humiliation, or pre-meditation of what is before me. I came hither with no more remorse for sin, nor serious thoughts of Christ than I use to have at a common Table. I came as careless and unconcerned about Christ, or my own heart, as if it had been the Table of an Idol, that could neither see nor understand. I came as I use to do about other business, with a worldly, carnal, covetous, proud and sensual heart. Then, bind him hand and foot, and throw him into utter darkness, will be his Doom, and all such impudent bold comers, who discern not the Lord's body, and have no fitness for this spiritual Banquet. For the hypocrite; that looks no higher than to have a Name to live, hath the Serpents curse, even in Sacraments and best duties, not Christ but dust does he eat.*

Little do many think what account they have to give of eating and drinking at the Table of the Lord. Under the Law, *Exod 12.4.* every man, according to his eating, was to make his account for the Lamb; so much more under the Gospel, at Christ's holy Table, every soul shall account according to his eating, *how, with what frame and fruit he did eat there?* There is a greater reckoning on this score than many dream of. It may be

be said of many eaters here as of those eaters in *Gen. 41. 21.* when the *Lean Kine* had eaten up the *Fat ones*, it could not be known they had eaten them, being still so ill-favoured as at the beginning. Alas! can it be seen a while hence by the most discerning eye, that we did eat this day with Christ?

32. *Gen. 24 33.* And there was meat set before Abraham's Servant; but he said, *I will not eat till I have told mine errand.* So hath God set meat before you here, but I think you are all willing to forbear till *I have spoken my word*, as it is in the *Hebrew* there. And now all your eyes should be upwards that the great Master of the Feast should direct a right word unto you, even a word upon the *Wheels*. The word I have to speak at present is that precious laying of our blessed Saviour concerning himself, *Joh. 6. 35. I am the bread of life.* O to understand and believe this word! That the bread of God is he that cometh down from heaven, and giveth life unto the world, v. 33. Now the *Manna* Israel had, was a Type of our heavenly bread, which they gathered not when it first fell; and they mist not what it was, until Moses told them, *It was the bread of God given them from heaven;* and then they gathered, *Exod. 16. 15, 17.* So will no man care to meddle with Christ till they knew him to be bread to their sou's, given them from heaven for eternal Life. And every man gather-

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ed the Manna according to his eating, v. 18. nothing over or under. So indeed there is nothing here but for your eating; all is lost you feed not on, your time, your pains, this bread, this wine, the truths you hear, the things you see, the preparatiōs both you and we make, is all lost, if there be no feeding on this bread of Life. The whole (Apparatus) Action is lost, and all that belongs to it, which comes not up to feeding and refreshing; viz. if Graces be not quickned, Corruptions weakned, hearts warmed, minds enlightned, wills renewed, life reformed, souls sanctified, and sin pardoned.

But while you hear of eating Christ's flesh and drinking his blood, and making food of Christ in this Ordinance, we must abhor the gross and literal understanding of this, with Capernaits of Old and Papists of late, contrary to Christ's true meaning, and his own interpretation of believing in him, v. 47. and my words are spirit, v. 63. So that all must be understood *spiritually*, and done in Faith.

Then there is a feeding here by faith on Christ, 1. when the soul finds rest in him, as it could never do in self, or any other, now being come to Christ. finds rest in him, and sees its safety by building on the Rock: 2. when refreshed with the lively hopes of the purchased possession: 3. when it receives spiritual strength for service, and his Love girds its loyns: 4. when his sensible presence makes
glad

glad the soul : 5. when *sights of Christ mortifies the mind to the world*; then feeds the Christian by faith on Christ.

33. Christ saith to none, eat and drink and his heart is not with them. Nay this is the bread of him that hath an evil eye, we are torbid to eat of, *Prov. 2. 3. 6, 7.* but our liberal Lord saith, eat and drink abundantly. O Beloved. Song. 5. 1.

Q. *What is it to eat and drink abundantly in Gods house, or at Christs table?* Ans. Its the same with being filled with the spirit, *Eph. 5. 18.* Q. *What is it to be filled with the spirit.*

Ans. 1. To be eminent in Grace and ripe for Glory. To be under rich anointings of the spirit, above our fellows, abounding in the fruits of the spirit.

2. A sowing to the spirit, full of spiritual projects and designs. *Act 10. 38.* a forward activity and doing our outmost to advance the Kingdom of God among men.

3. To abound in spiritual thoughts, and be spiritually minded, *Psa. 139. 17, 18.* *Magis Dei meminisse debemus quam respirare. Omne tempus, quo de Deo non cogitasti cogita te perdidisse.*

4. To be filled with spiritual desires, still breathing after heaven. *Psa. 101. 2.* *Rev. 22. 27.*

5. To be filled with holy zeal and boldness for Christ and his cause.

6. To be well furnished with all spiritual abi-

abilities for the work and worship of God.

7. To be filled with *spiritual Consolation* *Acts. 9. 31.* The Joy of the Lord to be our *Strength.* Alas! with what scant measures take most of us up in Religion and the matters of God.

Qu. What are the marks of these fuller measures of eating and drinking abundantly with Christ, or being filled with the spirit?

Ans. 1. A constant drawing, and ever bringing our empty buckets to his well to be filled. A Saint that cannot be contented to stand always at the bottom, but reaching forth to get up to the top of the hill, for a fuller view, and getting new discoveries of the holy land, bringing out of his treasures things new and old.

2 When *spiritual* receivings have greatly quenched our thirsts after temporal things.

3. When we can *rejoyce* in our Lords work and find a *delight* in Gods ways.

4. The well is full when it runs over in praises to God for his communications, *Eph. 5. 18. 19.* And in commending Christ unto others, *Song. 5.*

Qu. What shall we do for fuller measures?

Ans. 1. Keep a good Stomack; fervent desires and *spiritual hungriings* are the best preparations for plentiful partakings. *Psa. 81. 11.*

2. Beware of self conceit and creature fullness that will hinder being filled with the
Spi-

spirit, God gives more grace to the *humble*.
Jam. 4. 6.

3. Be very *thankful* for *measures* received,
Col. 2. 7. We can never *abound* in Grace but
 by *thanksgiving*. Prize a little grace above
 all Gods gifts, and he will not *fail* to give
 you more.

4. Put in for *larger measure*, and let thy
 heart tell God that if he will but fill thee
 with grace and *Godliness*, you will be *con-*
tent with the less *allowance* in other things,
Job. 16. 24. Song. 2. 5.

5. Sue out thy fill out of the *promises*. *Joel.*
2. 28. Zech. 9. 12. Eph. 3. 17, 20. And tell
 God that he put it out there, that it should
 ly there, but in thy heart.

34. Qu. By *what motives* may *Christians* be
 stirred up to eat and drink abundantly, and to
 richer participations of the spirit?

Ans. 1. There is no other fill recommended
 to us but to be filled with the spirit, not
 with *wine* or any nature else. Other things
 are commended to us in a *Moderation*, to be
 used soberly and sparingly.

2 Because in these *spiritual enjoyments* there
 can be no excess, *Surfeiting* as in *earthly*
things. Eph. 5. 18. Other things may cloy
 you and you loath them as *Ammon* did *Ta-*
mar and *Solomon* his *Worldly Vanities* But
 not so with *Christ* and *Grace*, rich *receiv-*
ings begets greater *hungering* after richer
 and full participations.

3. It's

3. It's set in *opposition* to *sinful sensuality*. It is not a light *tincture* but a double dy of Religion that will bring down some lusts and cast out some Devils. What should be the reason that lust stands as a *Marble* pillar against all our partaking of ordinances, but that we eat and drink, but not abundantly? Eph 5. 18.

4. It best proportions a Christian for his work. He had need feed and gird his loins well too, that hath a great journey to go. Much grace will fit us for doing more service. 1 Cor 15. 10.

5. It best becomes a Gospel state; for Christ is come that we might partake more abundantly than believers did under the law. Job. 10. 10.

6. Our emptiness reflects dishonour on the Father's fulness, as if there were not bread enough and to spare in his house. If the servants be seen poor and meanly appareled, they will hardly believe the Master to be rich and bountiful.

7. The more Grace, the more Glory; and they lose more than the whole World, that lose the least degree of Glory.

8. Large receivings would make our passage at last far more easy and comfortable, 2 Pet. 1. 8 11. Acts 7. 55. more of the Spirit would better assure us of our Heavenly Interest, so as to have the witness in our selves.

If

If we live poor, we cannot think to die rich.

9. *The more of God in any Creature, he is the more delighted with it, Song 5. 1.*

10. It conforms us best unto our *blessed Head*, who received not the Spirit by measure, and all for filling us. If we draw not from his fulness, we make it void as much as we can.

11. We should labour to drink as deep of *Grace*, and *Christ's Cup*, as we have done of *Sin*, and the *World's*, *Rom. 5. 21.*

12. It would be matter of *Praise* in the *Churches of Christ*, *1 Cor. 1. 5. 2 Cor. 9. 11.*

35. If Satan should accuse any honest comers as once *Joseph* accused his Brethren, *You are Spies*. It were a good Answer, what they made to him, *Thy Servants are true men and for Good are we come*. I this be our end, it's right in *Christ's Eyes*, that we come for good to our Souls.

Q. What Arguments may we use with Christ for his feeding and refreshing us here?

A. 1. Say to Christ, as the Angel to the Prophet, The Journey is too great and therefore thou must have that thou mayest be refreshed, 1 Kings 19. 7. Thou canst not go on thy way without it.

2. It's fights of *Christ* here that will make *Saints* go on like *Lions* against *sin* and *Satan*.

3. Hath he not past his promise for feeding his own, yea, to eat and be satisfied, *Psal. 22.*

6. *Psal. 111. 5. Prov. 10. 3.*

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4. Hath he not made them worse than *Infidels* that feed not their own Family?

5. Did he feed the *multitude*, because he had *compassion* on their *Bodies* and will he not have *compassion* on the *Souls* of his own?

6. Doth he feed young *Ravens*, and will he *starve Believers*?

7. Have we not his own invitation to the Feast, and will the Master of the House make it a Fast?

8. Shall we eat of the *Tree of Life* and *hidden Manna* in *Heaven*? Surely he never meant to *starve* such by the way, but allow them some clusters of the first ripe *Grapes* to refresh them in the *Wilderness*.

9. May we not plead with our loving Lord thus? Lord I hear thou keepest a good *House*, having bread enough to spare; give me such a *Portion* as may commend it unto me, and I will commend it to others.

10. We may say, How many hast thou refreshed of thy poor and needy? Hast not thou said, *Whosoever will let him come and Drink freely*; upon thy call I come to drink of *Wisdom's spiced Wine*; of this consecrated *Cup*, that I may here and hereafter remember thy *Love more than Wine*.

11. I plead my own necessities and wants, where should the poor be filled, and the hungry feed but at the gates of the *Rich and Full*? If thou hast not enough, send me a way,

way empty ; but I make a Vertue of Necessity. I must live by my Food (as other Creatures do) and is not Christ the food of a hungry Soul?

12. I plead thy *Glory* for my *feeding here*, will this commend thy *bounty and compassion* to send away from thy Fulness, a starving Beggar without supply?

Let us cast an eye on that Miraculous Feast Christ made the Multitude, *Luke 9. 17.* And they did eat and were all filled and the fragments gathered up far exceeded the poor provision it was made of. O ! but it had Christ's blessing and that made much of a little. And when we are Christ's Guests, we should not only eat, but look to be filled. And gather up the Fragments, incomes and expences of *Divine Love and Favour*.

Now that we may take this Feast up aright, it is not a Sacrifice, but a *Sacrificial Feast*, or *Covenant Feast of Peace and Friendship* ; a *Feast after a Sacrifice*, and by our eating here, is declared our interest in that *Sacrifice of Christ's Flesh*, offered to reconcile us to God, even as they under the Law did eat of the *Sacrifice*, and so partake of the Altar, to shew it was theirs that the Priest offered, as if they had been at the Altar with the Priest.

And further, this is a *Feast of God's providing*, as *Abraham to Isaac* : God will provide

himself a Lamb for a *burnt Offering*; and therefore was the *Sacrifice accepted*, because it was of his providing, for known unto him alone it was, what would satisfy his own *Justice*. And strange it was, that this *Sacrificing of his Son should be a sweet smelling Savour*, a more wonderful word was never written, Eph. 5. 2. How dear must our *Salvation be unto God*, that made the greatest *Sufferings of Christ* so pleasing to him, which other wise the Lord would have abhorred: Wherever the *Sacrifice* is said to be a *sweet Savour*, it's said to be *made with Fire*, Num. 28. and 29. chapters, shewing that nothing but *Christ's Sufferings* can *Satisfy* for our sin. For all the *Sacrifices* only signified *Christ*, but could not satisfy God

36. Our proper exercise here, consists of *Meditation, Petition and Resolution*.

For *Meditation*; the thoughts of the *righteous are right*; it's no small part of our *work* to have right and proper thoughts at present. 1. Think how unworthy I am to appear here, and have place among them that stand by, tho I were not admitted to sit down with my Lord himself. I, who to Natural Corruption, have added such a heap of *actual Transgressions*; inward enmity, and outward contrariety to God: *Ignorance, unbelief, apostasy, despising of grace, and abusing of patience*, have so filled up my measure, and
made

made so great a part of my wretched days and unworthy Life. 2. Think how worthy and honourable is *Christ*, to whose *holy Table* I presume to approach, He who is the *Fathers darling and delight*, the *light of Heaven*, and the great *Blessing of all Nations*; who hath obtained a name above every name, at *whose name every knee must bow*, and *whom the Angels of Heaven all do Worship*. He whose *Table* I am now sitting at on Earth, sits highest in *Heaven*, at this very moment. 3. Think again how good it is to sit here with a sound Heart, we cannot be better set on Earth : But if a Hypocrite ; how ill I am set, having not on a *Wedding Garment* : I mock God, harden my own heart, heap up wrath, eat and drink damnation by Crucifying the Lord afresh. 4. Think, what is my business here, but to meet the *Lord Christ* by his own appointment, that I may get more acquaintance, and grow more in Love with him, and to be more obliged to him, by a new sight of my *Redemption* by him, and receiving some *Spiritual gift*. 5. Think what is profered me here. His *Love*, his *Grace*, his *Peace*, his *Pardon*, his *Covenant and Kingdom*. 6 You have never a right thought here, if you think not of a *bleeding Christ*, a *suffering and satisfying Redeemer*, hanging on the *Cross*, and all your sins hanging on him. For what

else could ever bring him there ; having no sin to suffer for of his own and all power to avoid suffering by any ? And think again how he was dealt with on terms of *Justice*, that we might be dealt with on terms of *Mercy*. And that which would have been in so many drops of an *Eternal Hell* to us, was made to meet on him in one great Sea, drinking up Dregs and all O ! think, *ransomed, Saved Sinner*, if Christ had not drunk thy Cup of *Wrath* to free thee ; thou must had such a Cup put to thy head as if brought to a great Sea fill'd with Gall and Wormwood, and *Justice* say to thee, *Now sinner, thou that likedst so well the Cup of sin, lo here is the Cup of wrath, drink and never leave Drinking while one drop is left* Now see your obligation to Christ, and despise him if you can ; And see how sad it had been to be without him.

37. As for *Petition* and *Resolution* that belongs to this purpose in hand.

Q. What Petitions are here to be preferred ?

A. 1. For much of Christs gracious and powerful presence, a clear day without clouds; that he would not hide himself at such a time and disappoint the Expectation of the needy, but so countenance his own work, as we may commend it unto others 2. For a heart humbling look of your dear dying Lord O how should it humble us to see how my sins humbled the Lord of glory! 3. Put
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in against prevailing Iniquities, and predominant Corruptions, that your jealous Lord and Husband may give Idols a deadly blow at such a time. 4. For the quickning Spirit of Jesus to make Graces lively that the Spikenard may send forth the smell thereof, and the Spices flow out. 5. For growing in all grace, that Gods own work in the heart may be set forward by our waiting on Christ in his so precious appointment. 6. That he would suspend quarrels, yea, remove the ground of all, by forgiving grace, and send away poor penitents comforted with a sealed sense of it in their own bosomes. 7. For further manifestations of Gods Love, and clearer Evidences of an heavenly Interest. 8. For a more fruitful Life of Godlineß, to the praise of the glory of his grace. 9 For Families and Relations, that it might please the Lord to bring ours home to Christ, make them his by grace, and build them up to glory. 10. For poor Zion, that he would pity her desolations, heal her breaches, plead her cause, pardon her sins, help her to improve her mercies, and prepare her yet for greater deliverances from Evil, when her gracious God shall see good to grant them. 11. That God would pity the dark corners of the Earth, and open the Eyes of bold and blind sinners among us.

Q. What be the Resolutions this solemn occasion should put us upon?

1 To love Christ more fervently. 2. To remember him more frequently; for we come not to remember him here, that we may forget him when

gone. 3 To perform all duties more spiritually: 4. To watch our hearts more narrowly. 5. To walk more tenderly. 6. To follow him more fully. 7. To renounce and deny self more freely. 8 To trust in Christ more intirely. 9. To take his part more boldly. 10. And to keep Covenants more faithfully.

38. Here have we the most amazing Instance of love that ever was given in the world; and when you have travell'd the Universe over, to seek for Love, here lies the richest and rarest manifestations of Love, that God gave his Son, and Christ gave himself: This is the height, depth, length and breadth of the love of God, that passeth knowledge. So great a ransom, so rich a purchase; so great a one become so low to set thee on high, make himself so poor to enrich thee, empty himself to fill thee, and to do all this, yea, God to lay out his All on such unworthy and undeserving ones! others love for some worth, or good quality, but God loved us when lying in our blood. Now what can we do less for all this but make hearty returns of love again, Love being the very heart of the new creature? and he that hath most love hath most grace, and is the best Christian. And to provoke your love to this Beloved, you may assure your selves, that he would never have died for you, if he had not loved the meanest of you better than the highest Angel in Hea-

Heaven can love him. And besides, if you can but love him, his love will breed you more delight and heart-ravishing-pleasure than all the love of creatures can. Read but that *Song of Love* between Christ and his Spouse and see the unparallel'd delights of divine love between *Christ* and *his Church*.

Well, if you *love him*, keep *his Commandments*, be careful to please him, be tender of his honour, deny your selves for his sake, account all losse to win Christ, thirsting after his communion, longing to be perfectly free from sin, that *grieves his good Spirit*, and keeping your selves in the love of God, looking for the mercy of *our Lord Jesus Christ*, unto *eternal life*. No such motive to love God as studying his love to us; and surely he must love us that sent his Son from his bosom to fetch us thither.

But why should a little love of creatures affect us so much, and the great love of God affect us so little? *Ans.* Meerly because we are more *flesh* than *spirit*, and have all more *sense* than *faith*. Weak faith makes weak impressions of all *spiritual things*; stronger faith, and better rooting, would make affections far more lively, *Pet. 1.8.* Now if we love Christ, we will prize the least token of his love before all our friends can give us, and will think all labour lost if no sight of him.

32. It's recorded of the Queen of Sheba,
that

that when she had seen the *sitting* of Solomon's Servants, *there was no more Spirit in her*, 1 King. 10. How much more may this sight of our sitting confound and amaze us? That Christs sinful servants should be set with himself at his Table, considering, 1. That he hath not a *higher board on Earth than we sit at now* and the Lord himself speaks of *sitting with us*, Song 1. 12 Rev. 3. 20 2 That tho it becometh us to *stand when the King sitteth*, yet this glorious King came not to be ministered unto, but to minister to us, to gird himself as a Servant, and wash the feet of his poor disciples. 3. Wonder that we who deserved to lye in Hell should sit so high here. 4. And the greatest wonder of all is, that we should be fed at the King's Table with his own flesh (allude to Job 31. 31.) Job 6. Shepherds use to eat the flesh of their flocks, but here the good Shepherd gave his life for his sheep, and feeds them with his flesh and blood. And wonder also that we sit at peace amidst so many enemies that envies our feeding? but it's of the Lords great power and bounty both that he prepares us a Table in this *Wildernes*, and fills our cup in the presence of our enemies.

Now at this sacred solemnity is represented unto us the weightiest things of our Soul-concerns, viz. Our sins and Christs sufferings, we offending and he punished for our offences, something in his Sufferings answering to our

our sin, we a life of sinning, and he a life of suffering, we a load of sin and he of suffering; as our sin was God's provocation, so is his suffering Gods satisfaction. He was taken and we set free, his death was our release, *Josb. 20.6.* there was no release nor returning in safety for the *Man-slayer* till the death of the *High-Priest*. We have been light-hearted in sinning but our Surety groaning and heavy, even unto death for our sin. We contracted the debt and he paid the score for us.

Now charge your Souls with Love, Repentance, Faith and Obedience; with love to so friendly an Undertaker, who valued nothing, whatever it cost him, if he might but ransom thy soul and set thee free: Repentance for those bloody sins that made him sweat and weep. Faith in that blood that made so perfect satisfaction, and is so full of Vertue to purge thy polluted and guilty soul: And Obedience, even a whole Life of graceful Obedience to him that hath redeemed thy soul from Hell.

40 The upper end of this *Holy Table* of the Lord, is to get nearest to Christ, at the K's own Elbow when he sitteth at his Table.

Q What shall we do to get this upper end?

A. 1. Love is an insinuating thing. He that Loves most, gets nearest Christ, *John 14. 23.* And if we Love, God dwelleth in us. It was the beloved Disciple that leaned on Christ's

Christ's Bosom. 2. The farther we keep from sin, the nearer we get to Christ. 3. *Faith* and *Hope* in their lively actings bring us near to God. It's said, *That by the better hope the Gospel brings in, we draw near to God, Heb. 7. 19* It hinders our approaches much to keep off from Christ by *estranging unbelief*, and keeping the *Affairs* of our own Soul unsettled. 4. To have *Zion* much on our Hearts, might bring us neater sometimes, than all our own affairs can; even when *Abraham* became an *Intercessor* for *Sodom*, he drew near; much more we for *Zion*. If the things before us here rightly understood, work not upon us, we may conclude nothing will, or ever can, that comes from Heaven. If God's good word, and Christ's Seals of Love, left with us, make not Hearts stir towards him, there is no hopes of Life in our case, tho one should be sent from the Dead to Preach and Administer among us. To get the Heart above to God, by his Ordinances blessed of God, is to have part in the first resurrection, that the second Death may have no power over us. Look to it, that ye be none of them to whom Christ will say *I never knew you, even when you have pleaded by your eating and drinking in his presence*. For many may never come to tast of the Supper of the Great King at last, for all their sitting here. And that you may not miss

miss of the *blessed Entertainment* of that *Supper* take heed that in *Sealing Covenants* here with the *Lord* you be truly devoted unto *Christ*, and see the danger (by *Ananias* and *Saphira*) of keeping back any thing from *God*, that is so solemnly once made his; let *heart* and *life* be his and for him, since the *Lord Jehovah* makes himself yours, and all he is, for you. And after you have *covenanted* to be his, let your great care be, to be meet for his *Communion*, and fruitful for his *Service*, *even to abound in the work of the Lord*. And let never your *Heart* grudge any pains in preparing to meet your *God*, since one look of *God's reconciled Face* by *Christ* *Sacrificed* for us, will abundantly compence all the pains of your *Preparation*, and charge of *Service*, *Lev. 9. 4.* where *God's* gracious appearing to his people is made their encouragement of costly service.

41. *Luke 22. 20. This is the New-Testament in my Blood. The Old was the Blood of Beasts; the New is the Blood of God, Acts 20. 28. The Church of God purchased with his own Blood. Nothing without Blood can profit us in the New Covenant No remission nor purging and washing without Blood; no converse with God, nor access to Heaven without it, Heb. 9. 12. 10. 19. For Christ enters in by his own Blood, or he could make no entry for us. All*
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is done by *Blood*, but no worse *Blood* could serve than God's : which shews our lostness and his Love : We lay in our *Blood* and *Filthiness* ; Christ brings his *to wash* us (*Other Blood defiles, this makes white, Rev. 7. 14.*) O ! Precious *Blood*, and rich love ! It's strange that this *Feast of Fat things* should in some respect be a *Banquet of Blood*. We know that in the Treacherous and cruel Worlds Banquets and Feasts of pretended Kindness have been finished with the *Blood* of the Guests themselves ; but no such thing here ; it's the Master of the Feast entertains the Guests with the purchase of his own *Blood*. *Moses's Wife* said to him in a pet, *A Bloody Husband hast thou been to me, because of the Circumcision* ; but a *Bloody Wife* hath the Church been to Christ, by reason of sin, Redeeming us from it with his own *Blood*. Now that Advice, *Acts 20. 28.* belongs to us, *Take heed to the Church of God, purchased with his own Blood*. Now if the Ministers, the Shepherds, are to take heed to the Flock, because purchased with Christ's *Blood*, then, 1. Let us take heed to our own Souls, for the same reason, because they were so dear bought. I neglect them not, let them not live to sin. be estranged from God, nor guilt lye upon them and drop into Hell at last. 2. Take heed unto the Souls of one another that were purchased

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ed with this precious Blood : Do nothing that may tempt them to sin, and think light of Christ. 3. Take heed to this Ordinance, for the *Blood of Christ* is in it. 4. Take heed to Christ himself for the sake of this *Blood* shed for your Sins, to purchase your Souls. Hear ye him that hath redeemed you, turn not away from following and hearing him, who, justly might have turned you into Hell for your sins, but hath blessed every one of you in turning you away from your Iniquities, and to take you away into Heaven. Now this great sight of this *precious Blood* are we come hither to behold in the Glass of this *solemn ordinance*. Great Solemnities call for great Preparation and Observation, especially what is represented, and for what end ; come and behold the Works of the Lord, Psal. 46.8. even the glorious work of your Redemption by the Death of Christ : A work greater than that of making the world, yea, the greatest work that ever was done in the World ; nay more, one great end of making this goodly Fabrick of Heaven and Earth, was that it might be a stage upon which that glorious work of our Redemption should be Acted ; a work wherein Mans happiness lies, wherein Gods attributes are Glorified to the height ; and for which, the Church Triumphant shall think Eternities leaseure
little

little enough to sing forth their Heavenly Hallelujah's.

42. Many things commend this Ordinance of the *Supper* above all others.

1. It's settled in the Church for all Christians to remember Christ unto the world's end, even till he come again; while the Sun and Moon endure, will Christ have the kindest commemoration in this Ordinance.

2. It was that wherein Christ had his last Fellowship with his *Church on Earth*. Now we please our selves by calling to mind our last meetings with our dear deceased friends; their *last words and actions* have their special remarks most commonly. Let Christ's last entertainment have the best impression. It was this shut up all his sweet converse with his own before his death.

3. Divine Wisdom hath suited this Ordinance to our weakness and capacities, accommodating heavenly things to our outward and natural senses; for as we hear of a Saviour in the Word, so here we see, taste and handle him in the same meat. *Mary* was forbid to touch our Lord as not ascended, but now this ascended Lord allows us to touch, taste and handle him in those appointed figures of him.

4. It hath the greatest fitness and advantage of awaking our affections, representing his dearest love in dying and redeeming us, in suffering and satisfying for us. There is nothing

to be conversed with in the lower world that may compare with this, to stir up *dead hearts* to serve a *living God*. It's by beholding a bleeding dying Christ for us, that we become a *ready, obedient and zealous people* for him, *Tit. 2. 14.* 5. Here have we the best occasion for exercising every *Grace, Love, Faith, Hope, Patience, Prayer, Praise, forgiving injuries and bestowing kindnesses.* 6. Herein get we the best advantages against sin, by seeing what sin cost Christ, and by *sealing most solemn Covenants against it.* 7. This is all the *Picture* Christ hath left of himself; *no Image or Crucifixes.* 8. It offers Christ, and conveys him with all his *Treasures* most expressly, *Take eat, take drink.* 9. There being so much of Christ in it, and *nothing but Christ, shewing forth nothing but his Mercy and Grace, his Merit and Fulness, his Love and Pity, his Grace and Righteousness.* 10. It's a *feasting it with God at a heavenly Table on Earth*, where he bids all his children *welcome*, and gives the best entertainment in the whole world, *Rev. 3. 20. Song 5. 1.*

43. Our great business here being to remember Christ, our suffering Saviour and Redeemer,

Qu. What in particular are we called to remember at this Table of the Lord?

A. 1. That love that laid the first Foundation-stone of our Redemption by a dying Christ;

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and let us here praise the Lord from the Fountain of *Israel*, even for electing Love, chusing us in Christ.

2. Let us remember how the heart of God was set on man's Redemption, who, like one that dearly loves the purchase, says, *I'll rather give more than it's worth than go without it.* God says, *I'll give my All for the redemption of my Elect.* Christ says, *I'll give my best blood.* Shall the Father and the Son be so zealous for my Redemption, and my Soul be so little affected with my own Salvation, and my Redeemer's Service?

3. Remember here the *difficulty of man's Salvation, none but God could do it, Isa. 45. 21.* It's no easy matter to save a soul; If any other in Heaven or Earth could have done it as well as Christ, it's reasonable to think that God would have spared his dear Son, but such a *High Priest* became us, and best suited our circumstances, as was separated from the whole creation for divine qualities and perfections. *I have found a ransom,* said God. There was nothing could be thought on to any purpose, by Angels and Men for our relief: Only Divine Wisdom contrived, Divine Love bestowed, and Divine Power did effect and execute this whole work, and of all the People there was none with him.

4. Bear in mind how gloriously God's
Grace

Grace is advanced by our *Redemption*, and what *Honour* and *Glory* redoundsto the wise andgracious *contriver* of it; never such a rent of praise was raised as this brings him in. This is that Glory of praise that is said to be above the Heavens. The Glory of making and beautifying and enriching of Heaven and Earth, is nothing to this Glory that excelleth, of Saving Sinners by such a Saviour.

5: Nor is there any thing more pleasing to God in all the World, than a due *Remembrance of the Death of Christ in this Ordinance*; which may be gathered from his Displeasure against a Church that did it, + but unduly, 1 Cor. 11.

Now all Duty must take its rise from this Principle and Motive of loving God for Christ, and acknowledgments of Divine Goodness in giving his Son. O! never think he hath dealt hardly with you in keeping or taking any thing from you, if he hath given you a part in Christ. And this is a point of such Affinity with the *Vitals of Christianity*, and of *Graces* thriving in the Church of God, that even here should we desire to dwell, *viz. To learn and look on all things in Christ*, Eph. 4. 21. To be taught the truth as it is in Jesus. There is nothing rightly taught or known, but as it is in Jesus. 1. The Types and shadows

of things to come, are all opened in Jesus.
 2. The Prophecies and Predictions are all accomplished in him. How dark are many Prophetical passages of the *Old Testament*, till they face Christ? and then the Vail is taken away, as *Calvin* Expounds that of 2 *Cor.* 3. 16. 3. We must see our sin as he did bear it on the Cross, as a most accursed thing, that laid such load on his blessed back. 4. And you must see your Soul in Jesus, as he hath purchased it from *Hell* with his own *Blood*. O! then how precious is my Soul, that was so dearly ransomed? 5. See your Selves in Jesus, your *new Covenant-state in Christ*. You never see your safety nor dignity, till in him. 6. And all the great and precious promises of God to you must you see, *yea* and *Amen* in Christ, all made to Christ our Head first, and in Jesus unto us. 7. And lastly, *You must see your good conversation in Christ*, *Pet.* 3. 16. All your performances in the reference to him, and for him and by him, doing all as to the Lord Christ, as grateful returns to your Redeemer.

And Christians ought to labour after this seeing all things in Jesus Christ. For,
 1. This is to see all things in the true light, whereb^e much confusion is cleared, and many shadows fly away. We are bid *come to Christ, and he will give us light*, *Eph.* 5. 14: And in his Light, we shall see light. 2. The
 great

great Gospel-Command and Invitation is, *Behold me, behold me*, *Isa. 65. 1. 3.* The Father is no further pleased than all is seen and done in him. 4. This makes all sweet and easy, when we see all his yoke we bear, and his work we do, and his purchase we shall possess, that is, one so tender of our concerns, as to pay our Debts, and undergo our Curse.

And now shew your selves worthy partakers by resolving on this, That you'll meddle with nothing in Religion, but in Christ, you'll walk in his Steps, you'll pray in his Name, you'll Suffer for his sake. In a word, you'll to Christ's Cross for all you want; you'll take Life from his Death; Hope from his Resurrection; Pardon from his Merit, and expectation of all good from that Love that parted with Christ: And on these Terms, I am sure Christ is well contented to give you a kind meeting at his Table, and to Seal his everlasting Covenant with your immortal Souls.

44 Q *Why are we generally so little affected with the great concerns of God and our Souls, here represented?*

A. 1. Because of Unbelief, which turneth all the precious concerns of Salvation to a romantick Story. The greatest matters you can speak of do no more affect than they are believed, *Isa. 53. 1. 1 Pet. 2. 7.*

2. We want a lively sense of our Natural Bondage. Sin and Misery are not laid to Heart, and therefore what signifies Christ and his Sacrifice?

3. God Mammon blinds our Eyes and corrupts our Hearts. The cares, pleasures and profits of this present world seduce many Souls from their Allegiance to Christ, and the care that is due to their Salvation. How are most deceived with the specious appearances and painted Slavery of the world to make us happy enough without Christ? The covetous Pharisees mocked at Christ; and Farms and Business do still excuse worldings from a serious and hearty imbracing of Christ's glorious Offers.

Q. What shall we do that we may not betray Christ, and prove false to our Covenant and Profession in times of Tryal?

A. 1. Leave not a root of bitterness behind, no beloved Lust unmortified: this was Judas his bane, the love of the world he kept up under a profession; and this betrayed him into Satan's hand, and he stuck not to betray his blessed Master into his Enemies Hands. 2. Rest not on doubtful Evidences of your Heavenly Interest, but get things better cleared between God and your Consciences. It will be a dreadful snare to you, when sufferings come to the loss of Life and Estate, and not be sure of Christ

Christ and Heaven. 3. Keep your selves in the Love of God, looking for the mercy of our Lord Jesus Christ unto eternal Life. Love, if alive, will be strong at Death, all the floods of Affliction cannot drown it. 4. Keep up a close Communion with God constantly in secret. If you slack in secret Prayer, and wear out of personal acquaintance with the Fountain, you will wither, and your strength dry up like a Pot-sheard, and your foot soon slide. 5. Let never a day go over your head without *actual Faith* on some promise, that this may keep you from fainting under discouragements, *Pf.* 27. 13. 6. The most refined formal lifeless Religion will not always secure you from being scandals on Earth, and being cursed wretches in Hell eternally.

45. That your minds may not be empty and wandring, doubtful what to fix upon, enquire,

Q. What doth this Ordinance call for.

A. 1. A Crucified Christ calls for Crucified sins. 2. Be saying to thy self, did this Blood satisfy God, and shall it not satisfy me? Why then, O my Soul! dost not thou rest more intirely in this ransome, and possess more of that rich Legacy his word hath left us, and his Death hath purchased? *My peace I leave you, my peace I give*

you, and in me ye shall have peace, and this man shall be the peace. 3. Think whose Body, and what a Body is here represented. The blessed Body of the Son of God that was our Sacrifice broken, bruised, and bleeding on the Cross for us. That same body that his *Father* gave him who needed it not, but for us to receive our buffetings in that Body that Devils envy to this day, even that the Human Nature should be assumed into a personal Union with the Divine. An honour denied the Angels. That Body that hung on the Cross, a spectacle to men and Angels for shame, pain and a curse due to us. That same Body that was laid in the Grave, and raised up unto Glory. God in our Nature, appearing in Heaven for us, preparing a place for us, perfuming it with his *Glorious Possessions* and *Presence*. 4. Think how due it is I should remember him in my Life, who remembered me so kindly at his Death, especially having made a Law for it in this *Ordinance*, and making the remembrance no more costly nor painful than you see it this day. He might have sent us a *Jerusalem* Journey to the *holy Grave*, and appointed some costly *Offerings* there. But let us bless our Merciful Lord and Law giver that hath spared us these expences, and is content we should remember him in this plain *Gospel Simplicity*.

city. 5. Think you are now remembring your best and dearest Friend in *Heaven* or *Earth*, who loves you best, and hath done most for you. Wherefore with what *affections* should he be remembred, and how *precious* should every thought of him be to your *Souls*? Song 1. 4. Psal. 139. 17. 6. Think how miserable you had been to eternity if he had not remembred us in our low *estate*. And what you have deserved that needed such a surety and Sacrifice.

Q. How may we know, if our remembring of Christ in this Ordinance hath been good and right.

*A. 1. If we have here a remembrance of the right stamp, we leave not off remembring of Christ when we are gone; but the life of a Christian in hearing, reading, meditating and praying, will be much more a remembring him in his ways than others attain to. 2. We will cause others remember Christ with us as we can, Psal. 45. ult. 3. It will leave a lasting desire of remembring him here again, Psal. 42. 2. 4. If right, its Virtue will run through all our Duties and Actions till we come again; we shall find it more easy to perform every duty, and obey every precept. As we find sin that *Dagon* fall before this Ark of the Lord temptations resisted, and services Spiritualized, we may judge of this case. 5. A right remembrance of Christ will make a Sanctified*

fied *Soul* even forget the best and most need-
ful things on *Earth*, to remember him now
in *Heaven*. 6. It will humble thee for for-
mer forgetting of him, and stir up a *holy*
hatred against vain thoughts that kept *Christ*
out; a few moments of a Sanctified re-
membring thy *sweet Saviour* here, will send
thee away with a sad Heart for thy forget-
ting of him days without number.

46. Q. *What came we hither to learn at the
Table of the Lord?*

A. 1. Humility from a meek and lowly,
humbled suffering Saviour, *Phil. 2. 57.*
2. Patience from this Lamb of God that
opened not his Mouth. Learn here to pos-
sess your Souls in Patience, and suffer not
+ every trifle to provoke you. 3. And here
may we learn to Love where it shines out
so gloriously. 4. Self-denial, and a pub-
lick Spirit, who not regarding his own ease
and pleasure, glorified his Father in Re-
deeming us. 5. See here your strong rock,
and learn to live by Faith. A sight of a
Crucified, Sanctified Saviour should give us
confidence, both in *Duties* and *Dangers*. In
Duties this sight should lift you up above
all your doings, when you see what your
surety hath done and suffered for you. And
in *Dangers*, your great help to believe he
will not let your *temporal evil* sink you, is
his delivering your Souls from *eternal Mi-
series*

series and Hell and the second Death. 6. We can no where at a better advantage learn with them that are Redeemed from the Earth, the new Song of Promise, than here at such a solemn sight of our Suffering Redeemer.

But that we may learn our Lessons the better, let us be considering where and with whom we are *sate*. Solomon says, *Prov. 23. 1. When thou sittest with a Ruler consider what is before thee.* It's a great Ruler we sit with, and a great Feast set before us. Now let us consider *we sit at the Table of the Lord and we eat the Supper of the Lord.* If this be the *Table of the Lord* what wonderful condescension is this, that I who have *sate* so long at the Table of Devils, by feeding my Lusts, and serving Satan, should be advanced to feast it with the Lord of Glory. Even I who deserved the *lowest place in Hell*, should here be *sate* in the *highest place on Earth*. Let the thoughts of such wonderful love lead you into his Banqueting-house, and suffer your Souls to be overcome with this Banner of his love, that unparallell'd love that loved you, and washed you in his own blood.

Again, consider it is the *Supper of the Lord* he setteth us down unto. This is that we eat and drink, even our Lord's *Last Supper on Earth*. This was the *parting-Cup*, after which he was not to drink till he drunk it new in the Kingdom of God. For preciousness; Cleopatra's
Cup

Cup was nothing to this, tho filled with *dissolved Pearls*. O the love that lay at the bottom to sweeten this Cup to us, tho the bitterest to him that ever was put to the head of any Mortal; and the more *Gall and Wormwood* to him, the more *Love and Good Will* to us for whom he drank it.

This *Last Supper on Earth* is a Emblem of an *after-Supper in Heaven*. And truly, that large and long sumptuous Supper of the Lamb's preparing above, may make a Saint sit down satisfied with a *short Dinner on Earth*. Let the *Heirs of Glory* never grumble at a dish of green herbs, the poorest and meanest Morfel, with a Cup of cold water, since the finest of the *Wheat and Honey* out of the *Rock*, are too low expressions of thy Heavenly Commons a coming.

And for what our blessed Lord allows you here, you have it with the heartiest welcome. Christ sayeth to none of you, *Eat and drink*, and his heart is not with you. That you are forbid to eat of, for it's the *bread of him that hath an evil eye*, *Prov. 23. 6, 7*. But this you are commanded to eat; we offer it in his Name; take it in obedience and believe a blessing.

47. *My sighing comes before my eating*, says *Job*. So must ours do now before we can comfortably eat and drink here; many a sigh and groan the body of death will cost

us,

us, many a sad heart for sin. Sigh, saith the Lord to the Prophet, *to the breaking of thy Loins,* 1. That thou shouldst have been so unhappy as to have hand in cutting off the Messiah, and slaying this *Lamb of God*; that thy sins nailed him to the Crosse and pierced his side, yea, *his hands and his feet*, wounding the Son of God even to death with thy sins. 2. That his Love hath been neglected so long and so much, that the offers of his redeeming Grace hath met with so little hearty entertainment, that his sufferings for our sins have been so faintly resented, that we have carried so strangely to him that was so deeply concerned for us. 3. That he hath had so little honour by us for whom he hath made so rich a purchase; that we have laid out our selves so sparingly for him that spared not to pour out *his blood for us*; yea, that we should ever prove treacherous to him that was so true to our Interest. 4. That now we can love him no more, when his Banner of Love is so fairly displayed over us in this Ordinance of his own Supper, this Feast of fat things. Oh that such choice entertainment should meet with so sorry welcome, and such dull affections. That our ordinary food should more refresh us than this heavenly Manna; That we can meet our suffering Lord with so little remorse for sin, and so little delight in his Love. But tho grief preceed, and go before.

fore, yet let Joy take its own place, and enter his Courts with praise. Let transports of heavenly joy fill our redeemed souls, that ever *the glad tidings of the great salvation sounded in our ears*, that ever we heard of that *great gift of God, Jesus Christ*, and that he hath been at any time recommended to our heart with power; that the *holy Trinity* hath so well contrived our *Redemption*, in that ancient Covenant wherein the Father gave his *Eleēt to Christ to be redeemed*, and the Son most readily undertook the Work, and went through all its steps with such heroick and hearty resolution and good acceptation. Rejoice, O righteous ones, that the Father laid help upon one so mighty, able to answer all his demands, and to pay our debts. Rejoice that Heaven sent to the Earth by so sure a hand, and hath made with us so sure and well-ordered a Covenant in all things we can be concerned in for life and Godliness; that *the Gates of Paradise* (which our sins shut) are now so open unto us, that sinners through their High Priest in Heaven have so free and bold access to this exalted Throne of grace. but alas for our *brutish stupidity and unbelief!* that have *carnal minds* much more taken with a vain World, and empty dying comforts, than with all the *Treasures of Grace, and Mansions of Glory.*

48. This

48. This *Feast* of fat things here present^d ed, who can feed upon it? Do we know the *entertainment* of this *Table*? Here is represented the *singular* and *wonderful* love of a dying *Saviour*: The great *Mystery* that Angels desire to look into: The *Lamb* of God *Sacrificed* for *sinners*. Can we behold it with dry eyes and dead hearts.

Qu. *What impressions should it make upon us and leaves us under.*

Ans. 1. I'll never give sin a good look again (thro the grace of God) that cost my loving Lord Jesus so dear. 2. I'll despise the love of creatures, never lay it in the *ballance* with Christs: Whether they smile or *frown* I'll be little affected. For her's a love puts all love down. A love who can *comprehend*, in It's *matchless* adventures and *transcendent* exceedings? 3. My love should be a *constant*, careful *study* of some *answerable* returns of love again. 4. I'll never like my self again Farther than I may be *serviceable* and *suitable* to this *loving* Lord that bled for me.

My members shall all be *servants* of *righteousness* unto *Holiness*: my soul shall ever *magnify* the Lord my *thoughts* shall be *captivated* unto him. I shall know no *Friends*, nor *Enemies* but his. My *prayers* shall be to him. My *Joy* and my *delight* shall be in him. My *faith* shall *firmlly* rest in his *righteousness* and *satisfaction* my *patience* shall be *employed*

to bear his Cross; my heart shall stand ever open to his Calls. The zeal of his house shall eat me up. My life shall be a transcript of his *Laws*, and my death a desired dissolution to be with him. In a word the Covenant I now renew with him, at his own holy table, I am willing should be laid against me for Conviction, Accusation and humiliation in all my departings from him.

But knowing that without him I am nothing and can do nothing all my expectation is from him: and amidst my best purposes, sensible of my sin and weakness, I do with holy David say, O Lord when wilt thou come unto me, that is, for my assistance and help to make good my promises to God? *Psa. 101. 2.* Let my songs of praise be all of him here until I come where I shall be able to tune them higher, than my sinful imperfections will now permit.

49. Qu. Have I heavens permission? Yea have I the Masters Invitation to be here?

Ans. Any that are weary of the worlds Vanity and laden with the sense of sin, looking out for Health and cure, and come for a Physician sensible of soul diseases and heart distempers, have Christs own Call to come. *Mat. 11. 28. 2.* If thou durst not come for a World without his Invitation, and that the best encouragement of thy approach is his Calls of Grace, such a sinner may draw near. *Mar.*

10. 49. 3. Reconciled *Friends* are invited to come and eat. Song. 5. 1. And we are Gods *Friends* no further than we keep his commandments. Job. 15. 14. 4. What warm *Invitation* have you given *Christ* for coming and blowing on your garden to prepare all for himself, to make way for his inviting you? Compare Song. 4. Ult. with ch. 5. 1. 5. Solemn humiliation and secret personal examination must go before our Lords allowance to eat and drink here 1. Cor. 11.

Do we come to imploy *Christ* in the exercise of his offices upon your souls, for grace and mercy to purge and pardon? come ye for favour and forgiveness? Do you come for power and virtue to kill your lusts, and coole your affections to a vain world? to draw you, that you may run after him? come you for the things of the Kingdom of God, for Righteousness, peace and Joy, the choice entertainments of wisdom's house? Do you come with your Bills in your hand? Black Bills of your own indictment for the red lines of his Cross to blot out? Bills of Grievances to be Redressed? Bills of Wants to be supplied, especially Church-grievances and Soul Grievances; *Satan* making havock of the one without, and daily inroads upon the other by prevailing Temptations, that makes you groan for Heavens Care, and better keeping of you than your own.

Q. Faith being so necessary to right receiving, may they adventure to come, who doubt whether they have true Faith or no?

A. 1. Tho we have not such a full persuasion as exempts us from all doubting, yet if on a due examination of our Selves, our Hearts accuse us not of Hypocrisie and double dealing with God, we may venture to come; yea, when we have found much dross, and can judg and abhor our selves for it in *dust and ashes*, and betake our selves humbly and sincerely to the *blood of Christ* for Peace and Pardon, we are allowed to come. But if any come, that others may not take them for unbelievers, and yet are unwilling to believe indeed (and wholly give up themselves to be ruled by God's Laws, and saved by Christ's righteousness) had better forbear than mock God and drink *Damnation* to themselves. Happy Soul, that can keep a single eye on *Christ* in coming hither, to partake of his *Gracious Spirit and Merit*, himself, and all his blessed *benefits*; to get *Grace and Strength* to oppose sin, and serve God better, and to walk more worthy of the *Christian Vocation*; such comers may come and have Christ's Welcome.

50. In *Prov. 31. 27.* we read of eating the bread of Idleness. And as our painful Redeemer eat no such bread when he was here travelling in the greatness of his strength for us, so must we beware of turning this to eating of the Bread of Idleness, i. e. to be guilty of the want of a diligent and serious examination of heart and way, ere we come hither, and not walking worthy of the
pro

profession and priviledg of our appearing here.

Q. *What walk will best become our being here.*

A. 1. A walk of tenderness towards him, who was so tender of us as to lay down his Life to save ours. It ill becomes us to yield to any thing dishonourable to him, that hath espoused our best interests at so dear a rate.

2. A walk of Holy Communion and Heavenly Fellowship with him, that sets you down here with himself. That the result of Feasting with Christ here may be a Life of Following hard after him ; and going away and remembering his *Love more than Wine*.

3. A Life and walk of Fruitfulness, abounding in all the fruits of the Spirit, where think we to be filled with the Spirit, if not here? It's great pity when we are gone that it should not be seen where we have been. It's said of the *lean Kine*, that when they had eaten up the *fat Kine*, *it could not be known that they had eaten them, they were still so ill favoured*, Gen. 41. 21. I wish there were no such eaters found among us this day. If we be Married to Christ, it's meet we bring forth Fruit unto God.

4. A Life of Faithfulness in resisting sin. Do we sit where we have seen our Lord Bleeding a fresh for our Sins, and shall we ever plead for sin, or listen to Satan any more? Have I seen the Lord washing me in his own blood, and will I ever wallow again in the mire? O! his never to be forgotten Agony; and his dismal groans in the Garden! The Vinegar and Gall my sin put to his Head on the Cross! The Buffetings and Spitings my sin laid on his fair Face! The cruel Piercings of his blessed Sides, his Hands and his Feet for my sins! Shall I ever refuse resisting unto Blood, striving against Sin. *Jerome* tells of a Woman that repelled all temptations with this, *I am a Christian, and Baptised, and shall we sit at his Table, and lift up the heel against him*. And now go away resolving to cowl your selves no more in the dust of this dirty World, being once rolled in the precious Garments of your Elder Brother.

51. Q. *If thou wouldst meet with Christ, what is thy business with him?*

A. 1. I come to pay the Debt of Thankfulness, and to Celebrate his praise in this way of his appointment for Christ's Unspeakable love to my lost Soul, the Ordinance being

being Eucharistical. 2. As *Joseph's* Brethren came to *Egypt*, so for Food am I come to eat and drink abundantly, Song. 3. 1. 3. I am counselled of Christ to come for all his rich Supplies, Rev. 2. 18. And for these very ends am I come, for his tried Gold, his white raiment, and his eye Salve, that I may be rich with his Graces, clothed with his Righteousness, and enlightened by his Spirit to know the things freely given me of God. 4. For what end comes the Child to the Fathers House, the Hungry to the Full, the Poor to the Rich, the Bride to the Bridegroom, but to Marry and make Merry? Why comes the Prodigal home, but to Repent of his Folly, and to live with his Father in better Fashion? And that thou mayst leave thy rambling, and like better of thy Fathers House take a promise for it, Jer. 3. 19. Thou shalt call me my Father, and shall not turn away from me, 5. Wherefore comes the Diseased to the Physician, but for health and Ease? 6. And wherefore comes the oppressed Subject to the King, but for Reliet against his Enemies? I come for help against a hard heart, I come for Power against a strong Lust, a mighty Goliath, that threatens the Life of my Soul. 7. I am weary and heavv laden with sin, and therefore I come for rest and Peace. My sins are my greatest Burden, my ignorance, sloath and slowness, earthyness and lukewarmness; the indwelling body of Death pains my Heart, and the guilt of Sin stings my Conscience, and I come for purging and pacifying by Christ. 8. I come for mutual Communication of Love-tokens to give and take. I would have my Faith Confirmed, my Love more Fervent, my Heart more Enlarged, more weaned from Earth, and more set upon Heavenly Glory. I come to condole with *Zion*, and put in for Songs of Deliverance, and for restoring of a decayed work of God among us, that the right Arm of the Lord may put on strength, and encounter his Enemies on their high places, that Christ may be great in these Nations, and the reproach of his People he may take away, and prosper his Gospel in Conquering sinners, and converting the Elect.

Q. In what Posture or Condition must we come to Christ.

A. 1. In a praiseful posture must we come to meet our Redeemer. We begin the new Song here that will never

never be ehded in Heaven. 2. As Subjects to pay our homage to our Prince, *Psal. 45. 11. He is the Lord and Worship him.* 3. As Servants to receive their Masters Orders and Commands, *Psal. 123. 2. Lord what wilt thou have me to do?* 4. As Schollars to their Masters to be taught. 5. As Children to their Father for a blessing. 6. As Beggars for an Alms; *poor and needy, but think upon me.* 7. As Patients to a Physitian for Health and Cure. Like a Malefactor that hath plaguey sores needs a Physitian, a healing Plaitter as well as a Pardon.

52. If the question be asked, what doest thou here? or how camest thou hither? A. The Master calleth, come. Q. But how knowest thou that he calleth thee? A. 1. I have examined my self, and such are allowed to come. 2. My Heart answereth his Call, saying, *behold I come unto thee.* Methinks I find in my Heart that I am the person called to come, by all the good signs I can gather from the call, *Whosoever will, let him come and drink of the Water of Life freely.* First, A great latitude in the call [*whosoever*] and why may not I be one among so many? But 2ly, [*whosoever will*] I find he hath made me one of his Willing ones; my Heart is here, and I never went to eat and drink for my outward man more willingly. 3dly. I am called to drink, and truly I find my Soul a thirst, and wants its refreshing here. 4thly, It's water of Life that is offered; and it's the same my Soul comes for, that I may have life, and have it more abundantly. And 5thly, I am called to take it freely, and so do I take it as the sweetest gift of my dear Redeemer, without any plea of my own righteousness. But yet, tho call'd, let thy soul say, *He that calls, must carry me too, for no man can come, except the Father draw.* O! be looking up for Divine drawing; for hearts will faint and draw back, if Christ draw not near. Our Saviour said to Peter, *come*; but if he that called him had not bore him up, he had sunk for all his call. Learn to look to Christ for all; *without him we can do nothing.* Lay not the great stress on thy coming hither, but on Christ's coming to thee in the Ordinance; for it's our Lords own presence, which is the master-wheel of all spiritual Motions. I will come in, that made the Feast, *Rev. 3. 20. Remember (John 11. 28.) when Martha told her Sister Mary secretly (the Master is come) she arose quick-*

ly and came unto him. All our inward motions to him; depend upon his coming first unto us; and therefore let your heart be saying *Come Lord Jesus, come quickly, until the day break and the shadows flee away.*

We read of a deserted Christian after much sad Soul exercise, crying out, *he is come, he is come.* Q. *How may we know he is come?* A. 1. How did *Elizabeth* know that *Mary* brought Christ in her Womb when she came to see her? but by some inward unusual emotions; thy heart will not be without its own transporting extasies of love and wonder, saying (with *Elizabeth*) *Whence is it that the Lord of Glory should come and look on me; and will not fail to leave insuperable ties upon thy heart to entertain his fellowship, and attend his service.*

53. Concerning the *Jews* hearing of *John*, our Saviour asked, *What went you out for to see?* and elsewhere to enquiring Disciples, *come and see.* You have been hearing, but now come and see. That will be the sense in Heaven that will be most satisfied, when we shall see him as he is: There a Glorified Christ, and here a Crucified one. Here you may see the true *Isaac* laid on the block, and the bloody knife at his throat. Here is the Scape-goat over whose Head *Israel* confessed their sins, sent into the Wilderness, carrying our sins into a land of forgetfulness. Here you see the Church of God purchased with his own Blood. Here your sacrificed sufficient surety paying your debt that you must have been paying to all Eternity, and never have done paying. Here is the most high God bowing down his back to take our blows, our Heaven growing out of his Hell, our Healing by his Wounding. Here is the knowledge of sin shining forth in God's Holiness and hatred of it. For all the threatenings of the Law and execution of them on others could never preach it forth as executing of them on Christ hath done. And here may you see the treasure hid in the field. Let none condemn this treasure because brought in earthen Vessels. This offers injury to *Divine Wisdom* and *Goodness*, who condescends to make such familiar representations of our Redemption, adapted to our infirmities here on earth, who cannot conceive heavenly things but in an earthly manner, and the meaning is, that the excellency may be of God, and not of man. Learn, O Believer,

ver, to glory in nothing but in the Cross of Christ, whatever else we glory in, will be our shame another day; and why should we glory in any thing so much, as in that whereby God hath his greatest glory? *John 13.31.* God's Glory and our happiness center in a Crucified Christ.

Q. What benefit have we by the Cross of Christ?

A. 1. Without it we must have suffered all that he suffered for us. 2. No mercy for us but through Christ's merit, our surety was dealt with on terms of strict justice, that we might be dealt with on terms of Mercy. 3. Christ being cast into the Furnace of divine Wrath quenched the flames, as *Jonas*, the type, being cast into the raging Sea, quenched the storm; he made his Soul an Offering for us. No matter what the debt be, if Christ be the surety. The Ocean can drown a Mountain as easily as a Mole-hill; and yet presume not to sin because of either mercy or merit; who turn his grace into wantonness their condemnation was ordained of old. There cannot be a plainer mark of a reprobate, than abusing the riches of God's Grace and Goodness, *Jude 4.* 4. He brings us back to God again. After we had been cast out and put away, he hath brought us into favour with God again. As all we have from God streams through his Blood, so all we give to God ascends by vertue of his Merit. 5. It crucifies the World to us, and lays all its glory in the dust. If I had not this to mortify my heart, I had been as fond of earthly shadows as ever deceived sinner was.

54. The command of God laid on us, leaves us not at liberty what to do in this matter; for he hath said, *eat*, and he hath said, *drink*, yea, *drink abundantly*, O beloved! What, the very Blood of God. David refused to drink the water that was purchased with the jeopardy of the lives of three mortals: but God hath made it our duty to drink the precious Blood of Christ as an unspeakable privilege, and the most wonderful expression of Divine Love.

What shall we say to this gift of Christ? O wonder of wonders in bestowing of him on us!

1. Considering he had nothing better, nay, nothing near so good, his price is above rubies, and nothing may be compared to him. 2. God gave Creatures to Man before, but here he gives God, even man's Creator to him. 3. When he gave Creatures into Adam's hand at first, he gave them

to a *holy and righteous man*. but Christ is given to depraved sinful man. 4. To glorify God's grace yet more, he takes occasion from so great an evil as sin to manifest such exceedings of Love. 5. And all this moving from himself and not another. 6. If Angels and Men should busy their thoughts to eternity, they could not imagin any thing greater, nor half so great as this love, that hath *glory and Communion in a Heavenly Paradiſe with God himself for sinners*, and all by the *Death and Sufferings of Christ his Fathers Darling*. Hence see what a liar Satan was that insinuated God to be an enemy to mans happiness, as if he *envied the good fruit forbidden*; and yet hath the world seen how dear he was willing to recover man out of his lost condition, even at the amazing expence of the *blood of his beloved Son*. O! the shooting the arrows of God into his Son, rather than into the Rebel, is the highest point his Compassion could mount to. Could we but send you away with more hatred of sin, and more love to your Saviour, the work were done; and the end of this Ordinance obtained: But behold another wonder starts up when we speak of *Love*. What wonder that God should highly and dearly court our *Love*? 1. Considering it's so imperfect, not as these burning Seraphims, or perfected Saints above. 2. So polluted is our *Love*, he might have disdained and refused to be imbraced, by such affections as have defiled themselves so much with base Idols and sinful Vanities. 3. He commandeth my love, and makes it my greatest duty, and become my greatest sin when God is slighted. 4. He so Amiable, and we so Ugly. 5. That he should be the first and most earnest suiter for it.

55. Q. *Who have a right to this Ordinance?*

A. 1. Holy things are not dogs and swine that wallow in the mire of sin and lust. 2. None but *self-searching and self-judging sinners*, 1 Cor. 11. 28. 31. 3. None but weary and laden sinners that are willing to part with their dearest dainties. 4. None but they who are *willing to take Christs yoke on their neck*, and sincerely covenant and resign themselves to Christ for a leader and commander. 5. None but they who desire Christ and Salvation above all the World: that can sell all to purchase the Pearl of Price. Having cleared your right, consider your work and business when about it, viz. *Remembering of Christ*

*Christ in his death and sufferings. It's very instructive there-
 in to compare the memorial of our High Priest for us,
 Exod. 28. with our Memorial of him here in this Ordinance.
 Go to particulars thus: v. 9. The Names of Israel were to
 be engraven, and have a deep impression with Christ; and
 that on stones, to make it more legible, and less subject to ob-
 literating. And all for a Memorial, v. 12. And every one
 with his Name, v. 21. That there may be no suspicion of his for-
 getting any one of his poor Children. And all their Names must
 be bear on his heart, that it may not be a faint and formal
 remembrance. But when shall this memorial of Israel be?
 but when the High Priest goes in before the Lord; then
 shall they be on his heart, at his most solemn appearing
 at the right hand of Majesty on high. Lastly, to consu-
 mate and perform our blessedness in this Memorial, it's a
 perpetual memorial, continually, even to make interces-
 sion for ever, v. 30. No length of time nor emergent of
 Providence can possibly wear out, or cut off this happy
 memorial of us by Christ. Now but think what answer-
 able returns you are to make in a humble, hearty and con-
 stant remembrance of him, who remembered us in our
 low estate here, and leaves not off remembering us in his
 exalted estate above. This memorial, is a memorial of love.
 Joh. 3. 35. The Father loveth the Son, and hath given all
 things into his hand. Now try your Love by this: what can
 you intrust him with? There is great trust in Love, if it
 be true. Can you put all things into his hands. 1. The
 Father that knew him best, intrusted him most; and they
 that know him not, will trust him least, Psal. 9. 10. 2. The
 Father trusted him with all the Souls of his Elect, and
 durst not you trust him with one? 3. He was true to his
 trust; tried and found true, Joh. 17. 4. which makes our
 unbelief of him the less excusable. 4. Never any Soul
 intrusted it self into his hands, but he made a good account
 thereof, and will do to the end, 2 Tim 1. 12. 5. Recover a soul
 did well at last, but what was intrusted into his hands, John
 3. 18. 6. Having trusted him with your Souls, cannot you
 trust him with bodies and business too? Now let a Song of
 Praise conclude this sacred action, as our blessed Saviour
 went before us with his Disciples in singing a Hymn at the
 conclusion of the Supper, Mat. 26. 30. Stir up your selves
 to it with Deborah, Judg. 5. 12. saying, awake, awake, O
 my*

my Soul, and all within me awake, awake, to utter a Song to the Saviour of sinners.

56. Let no Christian think that *Conversion* and a new state in Christ is enough for your being here ; or that one examination may serve for all. Indeed many come short of this, but as often as you eat, the duty of examining must be repeated, as the word enjoyns, *Let a man examin himself, and so let him eat* ; so that eating at any time without it becomes our sin and transgresseth this *Scripture Canon*. Besides, a vessel of Honour, in respect of its form and fashion, may be fit for use ; but in regard of its metal is contracted, may not be immediately fit for some noble service till a new securing. Q. But why such preparation and examination before Celebration and Participation? A. 1. The greatness of the Solemnity calls for it ; it's the Table of a great K. and the greatest Festival the Gospel knows. Let none presume to come to so holy a Table with their common habits. And therefore that it may be seen that we make some account of the Master of the Feast, and of the food set before us, let us be careful to grace this Table with a wedding-garment. 2. Without conscientious Preparation there is seldom life in Celebration ; nor good fruits in the Conversation after. 3. None are called to come without this qualification, 1 Cor. 11. 28. and if we come without Christ's Call, we may go without his blessing ; so that much of the benefit and comfort of Communicating may depend upon a due preparation for it, Job. 11. 13, 14, 15. Ezra 6. 21, 22. 4. The danger is great to come unprepared, and rush rudely unto the Table of the Lord ; he receives unworthily, that comes unpreparedly ; it will be a bitter break-fast to eat and drink our own damnation by being guilty of the Body and Blood of Christ, Matt. 22. 12, 13. 5. The Lord Jesus hath a very jealous eye upon us at that action ; and therefore we had need keep a strict watch and jealous eye upon our selves ; he comes down now to see how the Vine flourisheth ; how the Spikenard senteth forth its smell, and whether there be any without his Wedding-garment among us. He is come to see his Guests, and if there be but one in his rags, he finds him out, and judgeth him for coming unworthily. 6 None can be so fit to help others in preparing work, as they who are sanctified and prepared themselves first. Sanctify your selves, and prepare your brethren

thyen, go together in Josiah's Passover, 2 Chro. 35. 6. And the Lamb for the Passover was to be taken out of the Flock three days before it was to be sacrificed, that so the People might be preparing themselves in that time, Ex. 12. 3. 6.

57. Q. *What must we examine our selves in for a right receiving of the Lord's Supper.* A. 1. We must examine our knowledge of Spiritual things; namely, in discerning the Lords body, i.e. the worth and preciousness of that Sacrifice, vailed over, and lapped up in the Elements of Bread and Wine. And our knowledge in other points must be tried 1. Whether it be appropriating, i.e. seeking an interest in the things known, Job. 15. 27. 2. If appreciating, Phil. 3. 8. as well as approving, Rom. 2. 18. 3. If practical, i.e. sought in order to and perfected by practice. Fl. 119. 24. 2. We must examine our sins, which is the principal point of our examination in this business, 1 Cor. 11. 28. comp. with 31. where we are bid to judge our selves for our sins. Especially find out what be your predominant sins, and whether you be freed from sins dominion. 3. We must examine our spiritual state, whither we be in Christ; for only in him is God well pleased with us. 1. All in Christ through illuminating grace have got a sight of sins loathsomeness and danger. 2. To prize Christ above all the worlds dross, Phil. 3. 8. 3. They have his spirit to dwell in them. 4. They are new Creatures. 5. Such draw life from Christ; their life is hid with him, and their hopes depend on his appearing, Col. 3. 3. 4. We must examine our Graces, 1. If they be true, and not counterfeit Coin; for this Feast must not be kept with the leaven of Hypocrisie, but with the unleavened bread of sincerity and truth. 2. Whether Grace be strong, and God's work and Vine-yard in a flourishing and thriving condition. 5. We must examine our duties and performances as to their Constancy, Fervency, Communion. 6. And our Conversation, how regular, uniform and heavenly.

Q. *What Directions may be given for promoting this great work of self-examination?* A. 1. Let not the search be slight and superficial, but diligent, strict and accurat; as we search for Enemies, so let us search for Sin with such a careful disquisition, Ps. 64. 6. as the righteous Judge will search Jerusalem with Candles, so let us, Zeph. 1. 12. And as David did, Ps. 77. 6. 2. Take your heart in one hand,

and

and your Bible in the other, making God's Word the Test by which all is tried: judg, reject or approve, as the Word does. 3. Be not soon satisfied in the search; and give not over for what you find at first; for the heart is a great deep, but turn in again and see yet greater abominations than these, *Ezek.* 8. 4. Call in help from Heaven for so great and difficult a work, *Pf.* 139. 23. Here rests not on the single testimony of his own Conscience, in *v.* 22. without God's help he seeks not in this matter. 5. Inure thy self to a greater frequency of the work; custom *would make it more easy*, and bring us to better skill about it

Be very thankful for any discoveries God graciously makes to you in time, of *your selves*. For what if God had hid our own hearts from us until he had revealed us to all the world. In *1 Cor.* 14. 24, 25. we have the Convert falling down and worshipping God out of *thankfulness*, that the *Secrets of his heart were made manifest*. Self-searching might prevent dreadful discoveries which God is put to make of us by falling into some foul and scandalous sins, because we were backward to *know our selves better in the use of Gods appointed means*, *2 Chr.* 32. 31.

7. Let Memory be active in the search, and be calling to mind old reckonings.

8. Let examination be in order to execution; Rest not in the discovery, but let seeking to find out Grace and Corruption, be in order to the cherishing the one and destroying of the other. If we examine, let us also judge, pass sentence and execute upon the hidden up Idols of a base heart. The Voice said to Peter, *Arise, kill and eat*. Truly we must not eat here, unless we arise from our humblings and searchings, and kill Lusts and not spare.

Q. But upon examination, how may we be helped to make a right Judgment of our selves?

Ans. 1. Consult seriously with Conscience, and let it have liberty to speak its own Language; for what man knows the things of a man, save the spirit of a man which is in him? *1 Cor.* 2. 11. 2. Observe well what Verdict the Word gives of thy condition, and discovery it makes in its most powerful outgoings, and most spiritual dispensings; and let that be well remembered, and made much use of under, after darkness, desersions and Temptations. We must not look that the beams of Divine

Light

Light will always with the same lustre and brightness shine. 3. Try not thy self so much by some extraordinary motions and good mood after, or at a *powerful Ordinance*, as by the more *constant bent of the heart*, and *continued course of life*. 4. Try thy self more by *Closet-communion* than by *publick duties*; for what one is in secret that he is indeed. 5. Take the help of faithful Ministers and judicious Christians about thy condition, when it's too hard for thy self. 6. Lean much upon, and leave more than many do to the discovering Spirit of Jesus in the use of all means, whose properly it is to *make known the hidden things of God*, and of our hearts too.

58. If there be any Soul seeking Christ in this and other of his *own Ordinances*, and yet meets not with (but complains with the Spouse of seeking) her Beloved, but found him not, Song 3. let such know there be more profsors in a worse than better condition. For 1. She was sensible of *Christs absence*, and *knew her own condition*, not as they Jer. 2. 6. 8. 2. She complain'd of it as her present misery, that she went without enjoyment. 3. Under this desertion Love and Desire were active. 4. She called not her Interest into question; for *he is her beloved still*. 5. She seeks still, and cannot be at quiet till she find her Beloved, and such a seeker cannot be long a finding.

Now the marks of a found Beloved in such an Ordinance, are clear in the Churches Practice and Carriage. 1. A care to keep him, v. 4. *I would not let him go*; and that he may abide, she shews her publick Spirit in bringing him to her mothers house, and straitly charges, that no provocation may be given him to be gone, v. 5. That if he depart it may be an act of meer Sovereignty. Now nothing will more readily stir up Christ to be gone than unruly passions, so contrary to a meek Lord Jesus, Isa. 42. 2. Unmortified affections, and unwatched hearts, when the soul grows secure and careless of such a Guest. 2. A fear to lose Christ accompanies the enjoyment of him, v. 8.

And if you find your beloved here, go away with a holy fear in your hearts; lest you should not render again according to the benefit bestowed upon you. Let not that Name be written on the sand, that hath wrote yours on his heart. They may go away with much joy in their hearts this day that have made a good and sure bargain with Christ

for their Souls. But you may eat of this *spiritual meat*, and drink of this *spiritual drink*, as the *Israelites* did of the *Rock* that followed them, which was *Christ*, and yet *God* may not be pleased with you, *1 Cor. 10. 4, 5.* especially if after this eating and drinking there be found with us a *careless heart*, a *carnal mind*, and a *fruitless life*. And whoever be the *poor man* of whom *Christ* hath said, *To this poor man will I look*; Now if you have got this *kind* and *gracious look*, go home and rejoice, and rest in his love; but yet rejoice with trembling when you consider your *sin* and *shame* that may provoke him to be gone; and yet when you are most afraid even of *sinful self* and a *deceitful heart*, trust in him at all times, look unto him, and be saved from your fears, *Pf. 56. 3* *What time I am afraid I will trust in thee.* What Sweet Experiences do many treasure up, and fetch from *Gods speaking at a Sermon*, and *feeling at Sacraments*? But let us by all means beware of going from the *blood of sprinkling at a Sacrament*, without its being *sprinkled on our Consciences*, lest it lead back to the *blackness of darkness*, and bring us to the *King of Terrors*. And if the *King* be sitting with thee at his *Table* hath made *Grace lively*, to thy comfort, say of *Graces activity* as the people said of *Jonathan*, *He shall not die, for he hath wrought with God this day,* *1 Sam. 14. 45.*

55. 2 Sam. 9. 3. *David* enquires if there be any yet of the house of *Saul*, that he may shew him the *kindness of God*, i.e. by an *Hebraism*, *great kindness*, or *free kindness*, as *God* shews to us who little deserve it, as *Saul* deserved little kindness at the hands of *David*. But however, by our sitting and feasting here, we have had the kindness of the Lord shewed unto us, that hath provided so comfortable a repast for poor Pilgrims in our Wilderness-condition. It's a *Feast of Love and Kindness* to us, and he may reasonably expect *Love* again. *Love* will but please him and ease us. For as *Faith* makes all things possible, so *Love* makes all easy, *1 Joh. 3. 3.* Now *Love* hath its own peculiar out-goings for *God*, saying, *What shall I do for him that hath done so much for me?* And *love* will readily answer its own question, 1. I will do more for him than others, he having done more for me than for many. 2. I will do more for him than for all my dearest friends, and nearest Relations. O that it were so in very deed with us all. 3. I will do no-
thing

thing against him to the best of my knowledge, whatever it cost me. 4. I will (nay I can) do nothing without him. 5. I will do all for him and eye his glory. And when by his help I have done what I can, it deserves not to be named the same day with his doings for me, and is infinitely short of what he deserves, and I owe, and therefore I see I must die in his debt, but will be still doing as I can, and mend what hath been amiss, by learning to love more, and then I cannot but do better; for love is the fulfilling of the whole Law. And Love's inquiries will be, 1. *Whither is he gone that I may seek him?* 2. *How shall I seek him that I may find him?* O that I knew where I might find him! that I might come even to his Seat, Job 23. 2. 3. *And when I have him how shall I keep him?* 4. *And what shall I do to please him?* 5. And that which puts Love most to it, is, *how shall I sufficiently praise him,* Ps. 106. 2. And now let love lean on Christs bosom at this Supper, and think the Master saying to thee as *Ahasuerus* to *Esther* at his Feast, *What is thy suit, and what wouldst thou have done?* What *Haman* to hang? what lust to subdue? what grace to be strengthened? But most may say of such things as *David* of *Saul's* Armor, *I have not been accustomed to them.*

60. Ps. 4. 4. *Commune with your own heart.* Heart-communing being so necessary an exercise for Christians at all times, and so suitable to this Ordinance, that requires the indispensable duty of self-examination to fit us for it.

Q. *What should we chiefly commune about with our own heart?* 1. About sin and a sinful corrupt state, that shews it self in an *ungodly* life; about *secret sins*, predominant sins, what powerful sway they bear in the soul, or what repentings are kindled within you, what relents or renewings, and how preferable *Grace* is to *Nature*, Luk. 15. 17. and how much better *God* would be to you than all your *Idols* and sinful or worldly pleasures, Hos. 2. 7. Commune with your heart about unruly passions, Soul-distractions and confusions, disorderly unmortified affections. 2. About temptations, what resistance you are helped to make, what victory is obtain'd, how you strive against sin, and prosper in the *spiritual warfare*. 3. What welcome you have yet given *Christ* in his most gracious offers, what closure with *Christ* as *Lord* and *Saviour*, Ps. 16. 2. and how the heart stands affected to him, or stands off from

as not well contented with him; whether thy
 heart hath open'd to him, making a free and full surrender
 to the Lord of Glory, whose right it is to rule; and if thou
 hast yet granted the great request of God, *My Son, give
 me thy heart*, Jer. 3. 22. 4. *Be communing with thy heart* about
 its bearing up in Gods service, and what part it acts in reli-
 gious duties, for fear it should draw back unto perdition: &
 be often looking up for further renewings and fresh assi-
 stances, to continue believing to the saving of the Soul. 5. And
 about the returns that are made, or should be made for re-
 markable mercies, 2 Chr. 22. 25. 5. Ask thy heart, what pre-
 parations are yet made for Death and Judgment by mortify-
 ing the mind, and clearing Evidences, an unmortified mind
 and an unetled conscience, being the chief things that
 makes us so unwilling to die, bethinking with thy self of-
 ten about finishing thy work, and what is yet to be done, if
 thou beest not undone for ever. Ask thy eart, what deep
 sense thou hast of another world, and what careful preparati-
 ons there be to get thither. This work of heart-communing
 Christians find hard, partly because so little inured to it,
 partly because it's so spiritual and we so carnal, and be-
 cause of the sloperry inconstant temper of our Spirits; for
 what Son of fallen Adam ever served God one half hour
 without distraction? But let its necessity and profit stir
 us up to attend it more; for how can we know our hearts
 without communing with them? and self-ignorance becomes
 the cause of most sins, and self-acquaintance is made a
 great part of the wisdom of the just, Prov. 14. 8. and spi-
 ritual profiting is said to come by this, 1 Tim. 4. 15. and
 where it thrives, no doubt becomes more pleasant than
 was thought of, being one of the Galleries where the King
 is held, Song 7. 5. And how strange a thing that men
 commune so little with their own hearts, being so near
 to our selves, and having so many opportunities for it,
 that we should be so much without, and so little within,
 when our great business lies with our own hearts!

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